Youths Behaviour,

OR,

Decency in Converſation

Amongſt Men.

Compoſed in French by Grave Perſons, for the uſe and benefit of their YOUTH.

Now newly turned into Engliſh, By

FRANCIS HAWKINS,

Nephew to Sir *Thomas Hawkins*, Tranſlator of *Cauſſin's Holy Court*,

With the addition of Twenty ſix new Precepts, written by a grave Author, which are marked thus (†) and ſome more Additions.

The Ninth IMPRESSION.

Whereunto is added Lilies *Rules, tranſlated out of the Latin into Engliſh Verſe. There is likewiſe added the firſt Entrance of a Youth into the Univerſity; together with Engliſh and Latin Proverbs, and a very uſeful Table, for expounding of hard words in the Engliſh Tongue, much enlarged. All which new Additions may be ſold by themſelves.*

London, Printed by *S. Griffin* for *William Lee*, formerly dwelling at the *Turks-head* [illegible] ſtreet, but now living [illegible]

To the READER.

Gentle Youth,

THink it not amiſs to peruſe this Piece, yet connive at the ſtyle; for it hath need thereof, ſince wrought by an uncouth and rough file, of one in green years; as being aged under eight. Hence, worthy Reader, ſhew not thy ſelf too rigid a Cenſurer.

This his Verſion is a little diſguiſed, and therefore likely will it appear to thee much imperfect. It ought to be his own, or why under the Title is his Name written? Peradventure thou wilt ſay, what is it to me? yet hear: Such is it really, as that I preſume the Author may therein be clearly ſeen to be rendered faithfully; with this courteouſly be thou ſatisfied.

This ſmall Treatiſe in its uſe, will evidently appear to redound to the ſingular benefit of many a young ſpirit, to whom ſolely and purpoſely it is addreſſed. Paſs it therefore candidly and without miſtake.

In Laudem Authoris.

THough here be wonder when 'tis known,
A child ſhould make this work his own,
(Since he that can tranſlate and pleaſe,
Muſt needs command two languages.)
Yet this is nothing to the reſt
Of treaſure which this little Cheſt
Contains, and will in time bring forth,
To call juſt Volumes of his worth.
If thus a Branch, what will he be
When he is grown to be a tree?
So glorious in the bud, let men
Look for th' Heſperides agen.
And gather fruit, nor think't unfit
A Child ſhould teach the world more wit.

James Shurley.

Youths Behaviour.

OR,

DECENCIE

In Converſation amongſt Men.

CHAPTER I.

General and mixt Precepts, as touching Civility among Men.

EVery Action done in the view of the world, ought to be accompanied with ſome ſign of reverence, which one beareth to all who are preſent

2. It is ill-beſeeming to put one in mind of any unclean or ill-ſavoured thing.

3. Take heed as much as thou canſt in the preſence of others, to put thy hand to any part of thy body, which is not ordinarily diſcovered, as are the hands and face: and to accuſtome thy ſelf thereunto, it is well done to abſtain from ſo doing, yea being alone.

4. Do not thou ſhew any thing to thy companion, which may affright him.

5. Sing not within thy mouth, humming to thy ſelf, unleſſe thou be alone; in ſuch ſort as thou canſt not be heard by others. Strike not up a Drum with thy fingers or thy feet.

6. Rub not thy teeth nor craſh them, nor [illegible]

any thing crack in ſuch manner that thou diſquiet any body.

7. It is an uncivil thing to ſtretch out thine arms at length and writhe them hither and thither.

8. In coughing, or ſneezing, make not great noiſe, if it be poſſible, and ſend not forth any ſigh, in ſuch wiſe that others obſerve thee, without great occaſion.

9. In yawning howl not, and thou ſhouldſt abſtain as much as thou canſt to yawn, eſpecially when thou ſpeakeſt, for that ſheweth one to be weary, and that one little accounted of the company: but if thou beeſt conſtrained to yawn, by all means, for that time being, ſpeak not, nor gape wide mouthed, but ſhut thy mouth with thy hand, or with thy handkerchief if it be needful, readily turning thy face to another ſide.

10. When thou bloweſt thy Noſe, make not thy Noſe ſound like a Trumpet, and after look not within thy handkerchief. Take heed thou blow not thy Noſe as children do, with their fingers, or their ſleeves, but ſerve thy ſelf of thy handkerchief.

11. To ſleep when others ſpeak, to ſit when others ſtand, to walk on when others ſtay, to ſpeak when one ſhould hold his peace, or hear others, are all things of ill manners: but it is permitted to a ſuperiour to walk in certain places, as to a Maſter in his School.

12. It is a thing unſeemly to leave ones bed out of order, & one ought not to put off ones clothes in the preſence of others, nor go out of ones Chamber

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half unready, or with a night-cap. Let not thy chamber, nor thy table where thou ſtudieſt, be unhandſome, eſpecially in the ſight of another, and if ſo be that thou haſt one to make thy bed; leave it not uncovered when thou goeſt out thence.

13. During the time thou ſhouldeſt ſtudy, if thou beeſt in the company of others, it is not fit to make a noiſe, or read ſo loud that thou beeſt underſtood by others who ſtudy: Likewiſe it is misbeſeeming to ſtudy, or read other Books unſeaſonably, while the Maſter explicateth a Leſſon, as alſo to hinder thy fellows attentions.

14. Hearing thy Maſter, or likewiſe the Preacher, wriggle not thy ſelf, as ſeeming unable to contain thy ſelf within thy skin, making ſhew thy ſelf to be the knowing and ſufficient perſon, to the miſpriee of others.

15. At play, and at fire, good manners will, that one give place to them who are newly come.

16. Take heed that in playing thou do not overheat thy ſelf; Conteſt not, nor ſpeak louder than thou maiſt with moderation. Drink not when thou art hot, be it that it cometh by play or by walking apace, or other labour, for it is a thing very prejudicial to health, to drink at ſuch a time.

17. It is not decent to ſpit upon the fire, much leſs to lay hands upon the embers, or to put them into the flame to warm ones ſelf, nor is it beſeeming to ſtoop ſo low as even to crowching, and as it were one ſate on the ground. If there be any

meat on the fire thou oughteſt not to ſet thy feet thereon, to heat it. In the preſence of a well bred company, it is uncomely to turn ones back to the fire, or to approach nigher than others, for the one and the other ſavoureth of preheminence. It is not permitted, but to the chief in quality, or to him who hath charge of the fire, to ſtir up the fire with the fire-fork, or to kindle it, take it away, or put fuel on it.

18. When thou ſitteſt, put not undecently one leg upon the other, but keep them firm and ſettled: and joyn thy feet even, croſſe them not one upon the other.

19. Gnaw not thy nails in the preſence of others, nor bite them with thy teeth.

20. Spit not on thy fingers, and draw them not as if it were to make them longer: alſo ſnifle not in the ſight of others.

21. Neither ſhake thy head, feet, or legs; Rowl not thine eyes. Lift not one of thy eye-brows higher than thine other. Wry not thy mouth. Take heed that with thy ſpittle thou bedew not his face with whom thou ſpeakeſt, and to that end approach not too nigh him.

22. Kill not a Flea or other unclean Vermine in the preſence of others; and if thou ſeeſt any filth on the ground, as ſome thick ſpittle or the like, put thy foot thereon dexterouſly if thou canſt: If that were upon the clothes of thy companion ſhew it not to others, but if thou canſt put it of neatly, yet without his taking notice thereof, if i

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may ſo be; and if another do for thee the like office, ſhew thy ſelf unto him with tender of thanks.

23. Spit not far off thee, nor behind thee, but aſide, a little diſtant and not right before thy companion: but if it be ſome groſſe flegm, one ought if it may be, tread upon it. Be-ſpit not the windows in the ſtreets, nor ſpit on the fire, nor on a baſon, nor on any place where the ſpittle cannot be taken away, by putting thy foot thereon.

24. Turn not thy back to others, eſpecially in ſpeaking; Jog not the Table, or Desk on which another doth read or write; Lean not upon any one; pull him not by his Cloak to ſpeak to him, puſh him not with thine elbow.

25. Set not in order at every hand while, thy beard or thy ſtockings. Keep not thy nails foul, or too long, and keep thy hands and thy teeth clean, yet without overmuch attendance thereon, or curioſity.

26. Puff not up thy cheeks; Lall not out thy tongue; Rub not thy beard nor thy hands; Thruſt not out thy lips, or bite them, and keep them neither to open, or too ſhut.

27. Take heed thou beeſt not a flatterer: for ſuch an one ſheweth to have little opinion of the judgement of him whom he flattereth, holding him for a ſimple fellow. Play not with him, who taketh no pleaſure therein.

28. It becometh not to read Letters, Books, or other Writings, whileſt one is in company, unleſſe there be ſome neceſſity, and as it were in paſſing by;

and then alſo thou ſhouldeſt crave leave of the company, be it not, that thou art the chief of them all. No more maiſt thou touch the Writings, Books, or ſuch like things of others, nor go near them, nor fix thine eyes upon them, unleſs thou beeſt invited thereunto, by him who is the owner of them: and thou ſhouldeſt not blame them or praiſe them, untill one asketh thy advice therein. Alſo thou oughteſt not to approach or look nigh, when another readeth a Letter or ſuch like thing.

29. Let not thy countenance be like that of a phantaſtical or hair-brain'd, ſtern, amazed, melancholick, penſive, inconſtant man, in ſuch ſort that one thereby may diſcern ſome paſſion or unruly affection: rather ſhew a good countenance and pleaſant chear, avoiding too much mirth in ſerious affairs, and too much gravity in things familiar and ordinary.

30. † Let the geſtures of thy body, be agreeable to the matter of thy diſcourſe, for it hath been ever held a ſolœciſme in Oratory, to point to the Earth when thou talkeſt of Heaven.

31. † Scorn not any for the infirmities of nature, which by no art can be amended, nor do thou delight to put them in mind of them, ſince it very often procures envy, and promotes malice, even to Revenge.

32. † When thou ſhalt hear the misfortunes of another, ſhew not thy ſelf gladded for it, though it hap to thy enemy, for that will argue a mind miſchievous, and will convict thee of a deſire, to have executed

executed it thy ſelf, had either power or opportunity ſeconded thy will.

33. † When thou ſeeſt juſtice executed on any, thou maiſt inwardly take delight in his vigilancy to puniſh offendors, becauſe it tends to publick quiet, yet ſhew pity to the offendor; and ever conſtitute defect of his morality thy precaution.

34. † Laugh not too much or too loud, in any publick ſpectacle, leſt for thy ſo doing, thou preſent thy ſelf, the only thing worthy to be laughed at.

CHAP. II.

Of the firſt Duties and Ceremonies in Converſation.

ALthough ſuperfluous Complements, and all affectation in Ceremonies are to be eſchewed, yet thou oughteſt not to leave them which are due, otherwiſe thou diſpleaſeſt the perſon with whom thou doſt converſe.

2. Put off thy Cap or Hat, to perſons of deſert, as are Church-men, Juſtices, and the like, turning the Cap or Hat to thy ſelf-wards, make them a reverence, bowing thy ſelf more or leſs, according to the quality of the perſons, and the cuſtom of the better-bred. So in like ſort it is an undecent thing, not to do reverence to whom it appertaineth, and and among thy equals, to expect that thy companion prevent thee in that duty. Alſo to put off ones Hat when there is no neceſſity, appeareth to have of affectation; in like manner it is reproveable, to obſerve whether one doth re-ſalute thee: for the reſt in manner of ſaluting, or

re-saluting by word, keep the most common custome of the best-trained up.

3. It is ill said, Sir be covered, or put on your Hat, to one of more eminency than thy self, as also not to say so much, to whom it is due. Likewise he who maketh too much hast to put on his Hat, and he, who at the first putteth not on, or after some few intreaties, do not well: and therefore one ought to be covered after the first, or for the most part after the second time; if so that in some Countries the Countrey custome be not received, and amongst equals, or superiours, who are of the self-same house, the inferiour may cover himself at the first request. True it is, that equals at the Instant, or immediately after, are wont to enterchange a sign of covering themselves joyntly. Now what herein is spoken of qualification in behaviour, ought likewise to be conceived, in what concerneth taking of place and sitting down: for Ceremonies without bounds are too troublesome.

4. He, who being inferiour, or held for such an one, would put on his hat, his companion being uncovered ought to demand leave of the other: then in good time let him do so; upon condition, that he may presume that nothing will offend the other.

5. If any one come to speak with thee whilst thou sittest; stand up, especially if the person do merit it, be it that he be greater than thy self: or for that he is not thy familiar, or though for the rest he were thy equal or thy inferiour: and if there be any thing for one to sit on, be it a chair,

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be it a ſtool, give to each one his due.

6. When thou ſhalt meet any one of greater rank than thy ſelf, thou oughteſt to ſtay thy ſelf, yea, and even retire a little; eſpecially if the meeting be at a door, or other ſtraight paſſage, giving way that he may paſs.

7. Walking in company of the like, thou ſhalt give them the more worthy hand (according to the cuſtome of the Countrey) in which ſpeaking in general, it ſeemeth to be the moſt common uſe, that the more noble place is on the right hand, the right, I ſay, in ſuch ſort, that he who doth honour to any other, placing himſelf on his left hand giveth him the right. But if three walk together, the chiefeſt place in rank is for the moſt part, that of the middeſt; then that which is on the right-hand, and the laſt that of the left. Yet in *France*, for ſo much as the place near the wall is ordinarily more high, more ſure, for eaſie walking, and cleaner, commonly one giveth it to the more worthy, namely, where there are but two.

8. Being with thy equals, be not the firſt to take the beſt place: but if one preſent it unto thee, be not wilful in refuſing it: thou maiſt well expreſs ſome act of civil courteſie, ſhewing that thou acceptеſt it rather to obey them, or for that thou wouldſt not enter into importunate ſtriving, than for any merit of thine; at leaſt let it appear, that thou rendereſt thanks.

9. If any one far ſurpaſſing others, either in age or deſert, would give place to a meaner than himſelf

ſelf in his own lodging, or elſewhere; even as he ought not to accept of it, ſo he on the other part ſhould not uſe much earneſtneſs, nor offer it unto him more than once or twice; to the end he be not ſuſpected of incivility.

10. But to him who is ones peer, or almoſt the ſame, one ought to give the chiefeſt place in ones own lodging, and he ought gently to refuſe it, then at the ſecond offer to accept it, with thankſgiving and recognizance.

11. In walking to and fro an houſe, thou oughteſt to obſerve the ſame, but it is enough that one puts ones ſelf at the left hand at the firſt, and afterwards continue where one is. Which may likewiſe be obſerved, being with ones ſuperiours; yet uſe the moſt common cuſtom of the Country.

12. They who are in dignity, or in office, have precedence in all places: but whilſt they are young, they ought, to reſpect them who are their equals in birth, or other qualities, although they have not any publick charge, if they be much more aged, principally if they have the degree of Doctorſhip: nay, when they give to them the chiefeſt place, they ought notwithſtanding at the firſt to refuſe it, afterwards to take it civilly with thankſgiving.

13. It is good manners to prefer them to whom one ſpeaketh, before ones ſelf, eſpecially if they be far above us, with whom in no ſort one ought to commence.

14. Meeting by the way the chief Magiſtrates of

of the City, or other perſons of like quality, it is the duty of each one to do them the reverence which appertaineth to them, ſtaying ones ſelf until they be paſſed by.

15. For that which concerneth Ceremonies, or Complements, we ought to have reſpect of time, place, age, and condition of perſons: and with them who are much employed, we muſt be brief; nay, rather we ſhould make them underſtand by ſign, that which we would ſay unto them.

16. Even as Artificers, and other perſons of low conditions, ought not to trouble themſelves to uſe many ceremonies to them who are great, and Lords; but reſpect them, and humbly honour them; ſo likewiſe on the other part they ought to treat with them in all ſort of affability and courteſie, keeping themſelves from each action, or ſin of arrogancy.

17. Speaking to men of quality, lean not, and look them not wiſhly in the face, approach not too near them, and at the leaſt keep thy ſelf a pace from them, or there-about.

18. Viſiting any ſick body do not play ſuddenly the Doctor of Phyſicks part, if thou therein underſtand nothing.

19. Writing Letters, or ſpeaking to any perſon of honour and quality, thou ſhalt give to each one the title which belongeth to him, anſwerable to his degree, and the cuſtom of the Country: and it will not be to ill purpoſe to read over again that which thou haſt written, to the end, thou maiſt correct the faults, if any therein be found.

20. Strive

20. Strive not with thy Superiours in argument or discourse; but alwayes submit thy opinion to their riper judgements, with modesty; since the possibility of erring doth rather accompany green than gray hairs.

21. † Do not undertake to teach thy equal, in the Art himself professeth; for that will savour of Arrogancy, and serve for little other than to brand thy judgement with Rashness.

22. † Let thy Ceremonies in courtesie be proper to the dignity and place of him with whom thou converseſt: for it is absurd to honour a Clown with words courtly and of magnificence.

23. † Do not thou expresse joy before one sick, or in pain, for that contrary passion, will easily aggravate his misery. Do thou rather sympathize his infirmities: for that will afford a gratefull easement, by a seeming participation.

24. † Shew thy self humble, tractable, to thy Superiours; especially to Magistrates, and men in Authority; let thy demeanor towards thy equals be such as may argue thee free from arrogancy; and be thou assured that gentle affability towards thy inferiors, will fix to thy name the Epithite of courteous.

CHAP. III.

Of the Fashions of qualifying, or titling of Persons to whom one speaketh, to advise them to break a jest.

TOuching the Titles and Attributes, which commonly one giveth to great persons, it is need-

needfull to obſerve the uſe of times, and of the Country, and to take counſel of them, who are verſed and experienced in ſuch things, Alſo one ought to take heed in ſpeaking to ſuch an one, that one change not his Title, giving unto him ſometimes one, ſometimes another, if one be not miſtaken at the firſt.

2. To perſons of leſſer rank, one ſaith, *You*, without thou-ing any body, be it not ſome little child, and that thou wert much more aged, and that the cuſtome it ſelf amongſt the meer courteous and better bred, were to ſpeak in ſuch manner. Yet, Fathers to their Children, untill a certain age, as in *France* untill they be ſet at liberty; Maſters to their little Schollars, and others of like command, ſeem according to the more common uſe, to have power to ſay, *Thou*, *thee*, even plainly: for, what concerneth familiar friends, amongſt them the cuſtome doth comport in certain places, that they (*Thou*) one another more freely, in other places one's more reſerved.

3. When a man doth the uttermoſt he can, and ought, although it ſucceedeth not to thy wiſhes, take heed to blame him, for in it he rather deſerveth praiſe.

4. Having whereof to adviſe or reprehend any one, take good heed whether it ought to be done in publick, or private, or indeed whether it be fit to remit it to another time: conſider in what terms thou ſhouldeſt do it; eſpecially when he ſhould be counſelled, ſeem not to give hope of remedy to his

paſſed,

paſſed,or future faults: above all,in reproving any one ſhew no ſign of choler, nor ſpeak to him with too high an accent,but do it with all ſweetneſs.

5. Being admoniſhed of any whoſoever, and in what time,and place ſoever,ſhew to take it in good part, thanking him who hath done thee ſuch an office; but afterwards being not culpable, it ſeem to thee neceſſary to juſtifie thy ſelf, thou maiſt do it in time, and place, and with decency, rather to content him who adviſeth thee, than to excuſe thy ſelf, eſpecially if he be thy ſuperiour.

6. Reproach not any mans imperfections, although they be natural. Take not pleaſure to make any body bluſh, either by thy deed or word.

7. Neither mock nor ſcoff in any thing of importance, nor be reproachful, nor alſo break a jeſt, biting like a dog; but if thou delivereſt any conceit which is ready, and not too much premeditated, and without offence to any body, thou maiſt do well; witty conceits and paſſages of the tongue, ought not to be in baſe and misbeſeeming things, ſuch as are thoſe of Jeſters; and when it ſo falleth out, that thou deliver ſome happy, lively, and jolly conceit,abſtain thou,and let others laugh.

8. † Be ſure thy converſation be in that point vertuous, wherein thou art deſirous to retain another, leſt thy actions render thy advice unprofitable; ſince the ratification of any advice, is the ſerious proſecution of that vertue,for example hath ever been more prevalent than precept.

9. † In writing or ſpeaking to any,deprive them not

not of their acquired title, leſt thou ſeem Cenſorious of their deſerts.

10. † Thou oughteſt not too ſuddenly to believe a flying Rumour of a friend, or any other, but let charity guide thy judgment untill more certainty, for by this means thou ſecureſt his Reputation, and freeſt thy ſelf of raſhneſs.

11. † Uſe no reproachful language againſt any man, nor curſe, nor revile, for improperations and imprecations will rather betray thy affections to cenſure, than in any manner hurt him againſt whom thou uttereſt them.

CHAP. IV.

Of Cloathes and Arraying the Body.

BE not too ſolicitous in ſetting thy bands, thy hair, or thy beard; carry not about thee any ſweet ſmell, wear not thy hat too high on thy head, nor too cloſe on thine eyes, not in the faſhion of ſwaggerers and jeſters.

2. Untruſs not thy ſelf, nor make thy ſelf ready for the cloſe-ſtool in the preſence of others; afterwards if thou be to touch any meat, firſt, waſh thine hands, but if it may be, not in the ſight of any whoſoever.

3. It is a point of cleanlineſs, and of wholſomneſs, to waſh ones hands and face as ſoon as one is up, and to comb ones head in time and ſeaſon, yet not too curiouſly.

4. Wear

4. Wear not thy clothes foul, unſewed, duſty, nor old; look that they be bruſhed comonly once a day: take heed where thou ſitteſt or kneeleſt, and whom thou approacheſt, for fear that there be duſt, or ſome uncleanneſs: carry not thy cloak under thine arm like a Braggadoche: if thou layeſt by thy Cloke, or thy Gown, wrap it up, taking heed where thou putteſt it.

5. For what concerneth Clothes, accommodate thy ſelf to the faſhion of thy equals, civil and orderly men, according to the uſe of times and places. Yet thy Clothes ought to be rather more plain and grave, regard had to others, than richer and better.

6. † Ever be modeſt in thy apparel, rather ſeeking to accommodate Nature, than curious by Art to procure admiration: Clothes may give thee ornament, but the judicious will never ſeek thy perfection on thy out-ſide, and I'm ſure if decency be thy onely aim, thou wilt be ſure to ſhoulder off the cenſure of a phantaſtick.

7. † Admire not thy ſelf in thy apparel, for, that will ſo far demonſtrate thy defects, as thou art willing to ſeek perfection in the skill of a Tailor.

CHAP. V.

Of walking, be it alone, or in Company.

RUn not in the Streets, alſo go not too ſlowly, nor with thy mouth open, Move not too and fro

fro in walking, go not like a Ninny, nor hang thy hands downwards, ſhake not thine arms, kick not the earth with thy feet, throw not thy legs a-croſs here and there, and walking drail not thy feet after thee, truſs not up thy breeches at every hand while, go not upon the top of thy toes, nor in a dancing faſhion, nor in a ſtooping, nor in a capering, or in a tripping manner with thy heels.

2. Play not the Peacock, looking every where about thee, whether thou beeſt well decked and trim, if thy ſhoes fit well, if thy ſtockings be fitly drawn up, and thy other clothes handſome, and well accommodated. Go not out of thy chamber with thy pen in thine ear, cap, or hat; carry not thy handkerchief in thy hand, nor in thy mouth, nor hang it at thy girdle, nor under thine arm, nor upon thy ſhoulders, nor under thy Gown; but put it in a place where others ſee it not, and from whence thou maiſt take it out when thou needeſt. Beware although thou hadſt ſcarcely made uſe thereof, to preſent it to others.

3. Eat not in the ſtreets principally in the Town, beeſt thou alone, nor in company; nor in the houſe out of ſeaſon, and in the preſence of ſtrangers.

4. Laugh not, nor ſpeak not, thou being alone; for it is not the part of a man. Walking alone, ſing not in ſuch manner that thou be over-heard. Make not any ſign of admiration, as if thou thoughteſt of ſome great buſineſs; Alſo throw not in the ſtreets ſtones nor ſticks, or any other thing. Tread not purpoſely on the pebble ſtones, and re-

move them not out of their places, for it is the act of a fool. Go not with thy head too high, nor too low, nor hanging to the right, or left, and look not giddily here and there.

5. Above all things, if thou esteemest of thy reputation, associate thy self with men of good quality but if it cannot be, because thou knowest none, or for some other reason, it were better as one saith, to be alone, than ill accompanied.

6. If thou goest with one of thy rank, take not the upper hand, and amuse not on point of precedence, and having not the place which belongeth to thee, let it not trouble thee, but go on roundly. If in dignity he be more eminent than thou art, give him the right hand, or the most worthy place, and beware thou go not before him.

7. Walking up and down an house with one only, if he be greater than thy self, at first give him the right hand, and stop thou not then, when he stayeth, be not the first to return, and turn not thy back to him, but thy self towards him. If he be a man of great quality, walk not at all with him cheek by joul, but some-what behind him; yet in such manner, that he may easily speak to thee. If he be thy equal, carry thy self so, that thou turn proportionably with him, and make him not always the first: Likewise stop not too often at midway, if there be not great necessity, for that favoureth of superiority, and is accounted troublesome. He in the middest walking with equals, or as it were equals, ought to turn himself, now

the right, then to the left hand; and if so be that they be not equals, let him turn for the most part towards him who deserveth best. Finally, they who are on the side, ought always to turn themselves towards him who is the midst, neither before him nor behind him.

8. † In thy walkings alone, express no passion in thy gesture, lest by that means thou shouldest turn thy breast into Christal, and let others read thy mind at a distance.

CHAP. VI.

Of Discourse.

1. † LEt thy conversation be without malice or envy, for that is a sign of a tractable and commendable nature; And in all causes of passion, admit reason for thy governess, so shall thy reputation be either altogether inviolable, or at the least not stained with common Tinctures.

2. † Never express any thing un-beseeming, nor act against the Rules Moral before thy inferiours, for in these things thine own guilt will multiply crimes by example, and as it were, confirm all by authority.

3. † Be not immodest in urging thy friend to discover his secrets; lest an accidental discovery of them work a breach in your amity.

4. Utter not frivolous things amongst grave and learned men, nor any very difficult question or

ſubject amongſt the ignorant, nor things which are hard to be believed. Farce not thy Language with Sentences, eſpecially amongſt thine e-equals, and much leſſe amongſt thy betters: Speak not of miſchances, and doleful things inoportunely, and to the company: In time of mirth, or at the Table, ſpeak not of melancholick things, of wounds, of ſculs of death; and if others ſpeak in that kind, change the diſcourſe if thou canſt dexterouſly. Tell not thy dreams, if it be not to thy intimateſt friends, when they might ſeem to be of great and notable preſage, to which notwithſtanding thou ſhalt not give credit.

5. A man well bred ought not to vaunt himſelf of his brave atchievments, or rare qualities of wit, of vertue, or of the like; much leſs of his nobleneſs, honour, riches, or his kindred if he be not more than conſtrained, alſo he ought not to depreſs himſelf too much without occaſion.

6. It is to no purpoſe to break a jeſt there where one taketh no pleaſure in mirth; laugh not aloud, and to the disfiguring of thy countenance or without ſubject, only by cuſtom; deride not the miſ-fortune of any one, although there ſeem to be ſome cauſe why.

7. Speak not an injurious word, be it in jeſt or in earneſt. Nip not any by word; likewiſe one ought not to ſcoff any body, eſpecially if they be greater than thy ſelf, although they give occaſion.

8. Be not froward but friendly, and courteous

and the firſt to ſalute others; hear and anſwer; and be not penſive when it is a time to converſe and diſcourſe.

9. By no means detract from any other, nor ſpeak of things which belong unto him; alſo be not too exceſſive in praiſing.

10. Go not thither where thou knoweſt not whether thou ſhalt be welcome. Give not thy advice, except one ask it of thee, be it not that thou art the beſt there, principally out of ſeaſon, and where there is no hope of profiting; and being intreated to deliver what thou thinkeſt, be brief, and come quickly to the point.

11. If two contend amongſt themſelves, take not the part of either, if thou beeſt not compelled: and take heed that thou be not obſtinate in thine opinion; in things indifferent, be thou on the part of moſt of the company, who deliver thereon their opinions.

12. Reprehend not the imperfections of others, for it is the part of Fathers, Maſters, and Superiours; thou maiſt well ſhew notwithſtanding, that they diſtaſt thee likewiſe maiſt thou now and then ſafely give ſome good counſell in time and place.

13. Stay not to gaze on the marks or blemiſhes appearing on others, although they be natural, principally if they be in the face; and ask not from whence they come; and that which thou well maiſt ſpeak in ſecret to thy friend, deliver not in the preſence of others.

14. Speak not in an unknown Language, or in what thou knoweſt not well, be it not in caſe of neceſſity to be better underſtood, but uſe thine own natural tongue, as men of quality of the Town ſpeak it; not like the mean ſort; eſpecially take thou heed to utter words which ſavour of immodeſty, although in ſecret, or to move mirth. Uſe not homely and clowniſh words, when things ſublime and ſerious are treated of.

15. Speak not before thou thinkeſt what thou wouldeſt deliver, and in the vulgar language; and make not a ſhew of nimble conceits and clinches; Pronounce not imperfectly, nor haſtily bring forth thy words; likewiſe utter not ſo ſlowly that thou trouble the hearers.

16. When another ſpeaketh, take heed that through thee he be not neglected by his auditors; and be attentive, turning not thine eyes here and there, nor buſie thy ſelf in ought elſe. If any drawl forth his words, help him not therein, nor prompt him, be it not that he intreat thee ſo to do, or that it were in private, or that thou hadſt great familiarity with him; likewiſe interrupt him not, nor anſwer him, untill he have brought his ſpeech to a period.

17. Being in the midſt of a diſcourſe, ask not of what one treateth; ſince that it is a draught of authority; but thou may'ſt well intreat gently that he proceed, if thou perceiveſt that for thee he hold his peace. On the contrary, if any one come on a ſuddain whil'ſt thou talk'ſt, eſpecially if

if he be a perſon of quality, it is ſeemly to make a little Epilogue, and brief collection of what thou deliverest, and then afterwards go on with thy diſcourſe.

18. Thou oughteſt not to make a face or uſe any other action of undecency with thy mouth, eyes, or with thine hands, to expreſs what thou wouldſt deliver, neither oughteſt thou to hold thy hand behind thy back, either claſped or acroſs, for that ſavoureth of ones preheminence, but place thine hands before thee one over the other, ſomewhat under the breaſt, or under thy girdle: when thou talkeſt be circumſpect how thou carrieſt thy body, ſhake not thine head, nor move thine hands much, and hold thy feet ſtill.

19. Whilſt thou ſpeakeſt, put not on thy hat, nor ought elſe before thy mouth. Chew not Paper nor other thing, ſhake not thy head; deal not blows with thy elbows; ſtand not titter-tatter on one foot; put not one leg overthwart the other.

20. Point not with thy finger at him of whom thou ſpeakeſt; approach not too nigh his perſon, much leſs his face to whom thou talkeſt.

21. If thou be'ſt in company, ſpeak not in ſecret with whomſoever, but refer it to another time, if ſo be, that thou haſt no authority over them.

22. To treat with men in an unfit time, is to do nothing, or rather to anger them with whom thou wouldeſt ſpeak.

23. Take thou heed that thou make no compariſons, and if any body happen to be praiſed

for ſome brave act, or virtue, praiſe not another for the ſame virtue in his preſence, for every compariſon is odious.

24. Be not apt to relate news, if thou knoweſt not that for the moſt part they be true. Diſcourſing of things which thou haſt heard, ſay not, *Who told them unto thee*, if thou thinkeſt not that he will take it well. What hath been told thee in ſecret, relate it not to another.

25. Be not tedious in thy ſpeech, reading, diſcourſe; principally when the thing is of ſmall importance, or when thou perceiveſt that the company doth not well like of it.

26. Be not curious to know the affairs of others, and approach not to that ſide where one ſpeaketh in ſecret.

27. Undertake not that which thou canſt not perform, but keep thy promiſe.

28. When thou do'it a meſſage, deliverest a relation or manifeſtation of a buſineſs, endeavour to do it without paſſion, and with diſcretion: although it be thou treateſt with perſons of mean rank or quality.

29. When thoſe that are thy Tutors talk to any body or other, be thou aware to ſpeak, to laugh, or to hearken to them.

30. Take heed to mumble or make a noiſe within thy teeth.

31. Aſſure not that which thou knoweſt not to be true.

32. Being with perſons of more quality than thou

thou art thy ſelf, principally if they have power over thee, ſpeak not untill thou art asked, and then ſtand upright, put off thine hat, and anſwer in few words, if ſo be they give thee not leave to ſit or put on thine hat.

33. In diſputes which occurre eſpecially in converſation, be not ſo deſirous to winne, that thou leave no liberty to each one to deliver his opinion; and be it that thou art in the wrong, thou ought'ſt to give way to the judgment of the major part, or at the leaſt to the moſt cholerick and peeviſh, and far rather to them under whom thou art, or who are judges of the diſpute.

34. Although thou be'ſt bitten, or injured by words, anſwer not; and endeavour not to defend thy ſelf; but make ſhew to take them in jeſt, and that thou careſt not for them; although others do move thee to defend thy ſelf: for as the Proverb ſaith, *Each queſtion doth not deſerve an anſwer.*

35. Contradict not at every hand-while, that which others ſay, contending and ſaying, *It is not ſo, It is as I ſay*: but reply thy ſelf therein to the opinion of others: principally when the things are of ſmall conſequence.

36. Being in company alſo even with them of thy condition, play not the Mountebank and pratler, but ſpeak with meaſure and in due time, having wherewithal to talk to the purpoſe of that which is handled, and with certainty of truth.: for to ſpeak or rehearſe a thing not knowing it, and afterwards to excuſe ones ſelf, in ſaying, *I do*

not

not remember it well, I know well that I have read it; that becometh not.

37. If any one had begun to rehearſe a Hiſtory, ſay not, *I know it well*; and if he relate it not aright, and fully, ſhake not thine head, twinkle not thine eyes, and ſnigger not thereat; much leſſe maiſt thou ſay, *It is not ſo, you deceive your ſelf.*

38. Speak not very loud, as would the Crier of Proclamations: nor ſpeak ſo low, that one cannot underſtand thee.

39. Let thy carriage be beſeeming a man, moderately grave, ſetled and attentive to that which is ſpoken: to the end, thou haſt not occaſion to ſay at every diſcourſe, *What ſay you? How hapned that? I underſtand you not*, and the like.

40. In diſcourſes, walking, hold not back thy companion as it were by a bridle, ſtaying him at every three words. Approach not ſo nigh unto him, that thou juſtle him. Keep not thy ſelf further from him than a ſpan, or thereabout.

41. Be not a year in the beginning of a diſcourſe, and in certain long excuſes, or ceremonies, ſaying, *Sir, excuſe me, if I know not to deliver my ſelf well*, &c. *yet to obey you*, &c. and other like troubleſom and ſottiſh drawlings, and nice curioſities; but enter readily into the matter as much as may be, with moderate boldneſs, then proceed without being troubled, even to the end. Be not tedious, make not many digreſſions, nor repeat oftentimes the ſame manner of ſpeech.

42. He who hath an unready ſpeech, let him not alwayes

alwayes take upon him the Diſcourſe, but let him endeavour to correct the default of his tongue by ſilence, and good attention.

43. Speak not evil of one abſent, for it is unjuſt to detract from the worth of any, or beſmear a good name by condemning, where the party is not preſent to clear himſelf, or undergo a natural Conviction.

44. † It is a thing very improper, if not altogether ridiculous, to treat of matters above the capacity of thy Auditors, for by ſo doing, though thou ſhould'ſt purchaſe admiration from their ignorance; yet it will procure deriſion from the wiſe, ſince by that means thy diſcourſe will become common air, and they who hear thee, will be altogether unſatisfied in thy Concluſions.

CHAP. VII.

Of Carriage at the Table.

BEing ſet at the Table, ſcratch not thy ſelf, and take thou heed as much as thou canſt to ſpit, cough, and to blow at thy noſe; but if it be needfull, do it dexterouſly without much noiſe, turning thy face ſideling.

2. Take not thy repaſt like a Glutton.

3. Break not bread with thy hands, but cut it with a Knife, if it be not very little, and very new, and that all the others did the ſame, or the major part.

4. Caſt not thy ſelf upon the Table with thine arm

arms ſtretched even to thy elbows. And lean not thy ſhouldiers, or thine arms, on thy chair undecently.

5. Eat not with cheeks full, and with full mouth.

6. Sop not in Wine, if thou be'it not the Maſter of the houſe, or haſt ſome indiſpoſition or other.

7. Make not ſhew to take great delight in thy Meat or in thy Wine; but if he who feaſteth thee, ask how thou likeſt it, thou maiſt anſwer him with modeſty and prudence; much leſs ſhould'ſt thou find fault with the meat, or procure others or more.

8. Taking Salt, beware that thy Knife be not greaſie, when it ought to be wiped, or the fork; one may do it neatly with a little piece of bread, or as in certain places with a Napkin, but never with a whole loaf.

9. Entertaining any one, it is decent to ſerve him at the Table, and preſent him with meats, yea, even thoſe which are nigh him; but if one be invited by another, it is better to attend until that he the Maſter or other do carve him meat, than that take it himſelf, were it not that the Maſter intreat him to take it freely, or that one were in the houſe of a familiar friend. Alſo one ought ſcarce offer ones ſelf, as undeſired to ſerve others out of ones houſe, where one might have little power, be it not that the number of the gueſts were great, and that the Maſter of the houſe could not have an eye to all the company, then one may carve to them who are near ones ſelf.

10. Blow

10. Blow not upon thy meat, but if it be hot ſtay untill it be cold; broth may be cooled, turning it gently with a ſpoon, but it is not comely to ſup ones broth at Table, it ought to be eaten with a ſpoon.

11. Smell not to thy meat, and if thou holdeſt thy noſe to it, ſet it not afterwards before another.

12. Beſmear not any bread round about with thy fingers, but when thou wilt cut ſome bread, wipe them firſt if they be greaſie; Therefore take heed as nigh as thou canſt, of fouling thy hands or greaſing thy fingers, and having a ſpoon or fork, make uſe of it, it becometh thee, according to the cuſtom of the beſt bred.

13. If thou ſoakeſt thy bread or meat in the ſauce, ſoak it not again, after that thou haſt bitten it, dip therein at each time a reaſonable morſel, which may be eaten at one mouthful.

14. One ought not to caſt under the Table, or on the ground, bones, parings, wine or ſuch like things; notwithſtanding if one be conſtrained to ſpit ſomething which was hard to chew, or which cauſeth irkſomneſs, then may one throw it dext'rouſly forth upon the ground, taking it decently with two fingers, or with the left hand half ſhut, ſo that it be not a liquid thing, in ſuch caſe one may more freely ſpit it on the ground, turning ones ſelf if it be poſſible ſomewhat aſide, as hath been ſaid here above.

15. Likewiſe it appeareth not a ſeemly thing, to ſpit forth the ſtones of Plums, Cherries, or ſuch like on a diſh, but one ought firſt to gather them

them neatly, as it hath been ſaid, in the left hand, bearing it to ones mouth, and then lay them upon the brim of a trencher.

16. Put not thy meat in thy mouth, holding thy knife in thy hands, as do the Country Clowns.

17. Caſt not thine eyes upon the trenchers of others, and fix them not wiſhfully upon the meat on the Table, and lift them not up whilſt thou drinkeſt, or whilſt thou putteſt the meat in thy mouth.

18. Cut not too much bread at once, and make not too great ſhives, but of a ſmall or middle ſize. Cut thy bread even, without framing a Tub thereof, taking unto thee only the crumb thereof, alſo ſlaw it not, ſolely taking the cruſt thereof; cut not morſels of bread upon thy trencher.

19. If thou haſt bad teeth, in ſuch manner that thou canſt not eat a cruſt of bread, or bread burned, or too hard, it ſeemeth better to pare the piece thou cutteſt, than the whole loaf.

20. It is miſ-beſeeming to ſtoop much to ones diſh, or meat; it ſufficeth to bow a little then when one carrieth the morſel which is ſauced to ones mouth, to the end, that one foul not ones ſelf, and afterwards to ſit upright again.

21. One ought ſometimes to look off the meat, yet without gazing to and fro, or wiſhly looking upon the gueſts, or them who wait, or on the meat which is before others.

22. In like manner it is undecent to ſoil the Table-cloth; and that which is worſe, to clean ones face, or wipe away ones ſweat with the Napkin, or

with

with the ſame clean ones noſe, ones trencher, or the diſh.

23. Preſent not to others that whereof thou haſt firſt taſted, be it wine or other thing.

24. Wipe not thy hands on thy bread when they are foul, nor on the Table-cloath, but on the end of thy Napkin, and take heed thou doſt not foul it all over, and ſo thou beeſt counted a ſloven after dinner.

25. When thou eateſt or drinkeſt, make not much noiſe with thy teeth, neither in ſupping, nor in grinding too hard, nor in any other manner.

26. Suck no bones, at leaſt in ſuch wiſe, that one may hear it; take them not with two hands, but with one ſolely and properly. Gnaw them not nor tear the fleſh with thy teeth, as Dogs do; but make uſe of thy Knife, holding them with one hand, or rather with two fingers, as nigh as thou canſt. Knock no bones upon thy bread, or trencher, to get out the marrow of them, but get out the marrow with a knife; to ſpeak better, it is the counſel of the moſt wiſe, that it is not fit to handle, bones, and much leſs to mouth them.

27. Make not uſe of a knife to break bones Plum-ſtones, or other hard thing; alſo break them not with thy teeth, or other thing, but let them alone.

28. Take not from the common diſh, that which is before thy companion, but only that which is on thy ſide, and alſo no more than others; and if they be fruits, or ſuch like, handle them not to take the beſt; yet if any one eat of thy diſh, take no heed what he doth.

29. Put

29. Put not a bit in thy mouth, untill the former be ſwallow'd; let them be ſuch that puff not up thy cheeks notably. Serve not thy ſelf with both thy hands, to carry a morſel to thy mouth, but make uſe of the cuſtomary way, that is the left hand.

30. Fill not thy glaſs in ſuch a manner, that the wine run over, and fall upon the Table-cloth.

31. Drink not with meat in thy mouth; call not for drink then, ſpeak not then; fill not thy glaſſe to drink, and drink not while thy next companion drinketh, or he who ſitteth at the upper end of the table.

32. When thou drinkeſt gaze not here and there.

33. Drink not too leiſurely, nor too haſtily, nor as chawing the Wine, nor too often. Before and after that thou haſt drunk wipe thy lips, and and breathe not with too great a noiſe then, nor ever, for it is an uncivil thing.

34. Cleanſe not thy teeth with a Table-cloath or Napkin, or with thy finger, fork, or knife; much worſe would it be to do ſo with thy nails, but uſe thy pick-tooth: It ſeemeth likewiſe uncomely to clean them at the Table, were it ſo that the others do not the ſame, and that it were the cuſtom of the beſt bred.

35. Rince not thy mouth with wine, to ſpit it out before others, but when thou ſhalt be riſen from the table, uſually waſh thy hands with the others. For the mouth it ſeemeth unfit to waſh it in mens preſence; and therefore when water is given at the table, one ought to waſh only ones hands.

36. It

36. It is a thing little praiſe-worthy, and now a days almoſt out of uſe, to call upon the company to eat; principally too often, and with importunity; for it ſeemeth, that one bereaveth them of their liberty; much leſs ſhouldeſt thou drink to others every time thou drinkeſt; but if one drink to thee, thou mayeſt refuſe it civilly, rendering him thanks for his courteſie, and acknowledging that thou yieldeſt; or rather taſte a little of the wine, eſpecially with men who are accuſtomed to it, and take a denial in ill part.

37. When others have left eating, diſpatch alſo; and hold not thine arms upon the table, but reſt thy hand only on the edge thereof.

38. It is peculiar to the chiefeſt of the company, to be the firſt to unfold his Napkin, and fall to the meat; and therefore it is the duty of others to attend patiently, without ſetting hand on any thing before him.

39. On the contrary part, he ought to be ſolicitous to begin in time to provide all, and entertain the gueſts, and finiſh all with ſuch dexterity, that he may give time to the ſloweſt to eat at their leaſure, entertaining himſelf, if it be needfull, in ſlightful taſting meats, or when it is lawful to diſcourſe at the boord, intermingling ſome little Relation, until the company might make an end

40. Be not angry at the Table whatſoever happeth, or if ſo be thou be vexed, make no ſhew thereof, eſpecially there being ſtrangers at the Ta-

ble; a chearful countenance makes one dish a feast.

41. Set not thy self at the upper end, but if it be thy due, or that the master of the house would have it so, contend not much for thy going thither, that thou trouble not all the Company.

42. If one read or talk at the table, be thou attentive, and if it be expedient that thou speak, talk not with meat in thy mouth.

43. † Let thy speeches be seriously reverent when thou speakest of God or his Attributes; for to jest or utter thy self lightly in matters divine, is an unhappy impiety, provoking Heaven to justice, and urging all men to suspect thy belief.

44. † In all things which are to be learned, whether it be in the contemplation of nature, or in the directions of humane actions, let no Precept be neglected; for what at the first view may seem useless, upon the second thoughts thou mayest find worth observing.

45. Since Wisdom is the perfection of understanding, let Prudence to practise be the end of all thy Science; for thy knowledge of Precepts, teaching thee what is good, is not of sufficiency to entitle thee vertuous, no more than thy body in thy souls absence can express thee a man: therefore neglect not to adorn thy intellect with knowledge directive, nor be thou wanting in such actions as may truly crown thee happy.

† Do not think that thou canst be a friend to the King, whilst thou art an enemy to God: if thy crying iniquity should invite Gods judgements to the

Court

Court, it would coſt thy Soveraigne dear, to give them entertainment.

† Let thy recreations be manful, not ſinful; there is a great vanity in the baiting of Beaſts: the Bears and Bulls lived quietly enough before the fall; it was our ſin that ſet them together by the ears; rejoyce not therefore to ſee them fight, for that would be to glory in thy ſhame.

† Honour and obey thy natural Parents, although they be poor; for if thy earthly Parents cannot give thee riches and honour, yet thy heavenly Father hath promiſed thee length of dayes.

† Labour to keep alive in thy breaſt, that little ſparke of cœleſtial fire, called conſcience, for conſcience to an evil man is a never dying worm, but unto a good man, it's a perpetual feaſt.

† If thou wouldſt enjoy true content, live peaceably in that vocation unto which providence hath called thee; meddle not with another mans trade and employment, but learn to move in thy own ſphear, and to mind thine own particular function.

† If thou art yet unmarried, but intendeſt it, get thee a wife modeſt, rather than beautiful; meddle not with thoſe Ladies of the Game, who make Pageants of their Cheeks, and Shops of their Shoulders, and (contrary to all other Trades,) keep open their Windowes on the Sabbath-Day, impudently expoſing their nakedneſs to the view of a whole Congregation, which *Eve* modeſtly covered, when there was no man in the world preſent ſave only her Husband; black Patches are an

abomination in the ſight of the Lord; and that God and Satan ſhall divide their flock, (it will be as with *Laban* and *Jacob*) the ſpotted and ring-ſtreaked will fall to the Devils ſhare. Joyn not therefore thy ſelf unto an Harlot, unleſs thou haſt a mind to lure a guide to lead thee to Hell.

46. †Content not thy ſelf with the bare knowledg of theſe precepts: but when thou haſt imprinted them in thy mind, expreſs them in thy converſation; for vertue conſiſts in action, not in contemplation.

Here I may without blame of the Author and his moral Precepts, inſert that moſt divine one, mentioned in the fourth Chapter to the *Philippians* and the eighth verſe.

Finally, Brethren, whatſoever things are true, whatſoever things are honeſt, whatſoever things are juſt, whatſoever things are pure, whatſoever things are lovely, whatſoever things are of good report: if there be any vertue, and if there be any praiſe, think on theſe things.

Foraſmuch as I have obſerved the unaptneſs of Youth, as alſo of divers men and women, in finding out the Books of the Old and New Teſtament, inſomuch that ſometimes a Chapter will be almoſt read through before the party can find it out, and ſometimes after a long ſearch made, they deſiſt, being aſhamed to have it obſerved in them. I therefore could wiſh all Youth and others to learn them by heart, as they ſtand in order, for which purpoſe I have mentioned them here (being pertinent to the deſign of this little Book) and have (for help of memory) divided them as followeth:

The names and order of all the Books of the Old and New Testament.

Genesis
Exodus
Leviticus
Numbers
Deuteronomy

Joshua
Judges
Ruth
1 Samuel
2 Samuel
1 Kings
2 Kings
1 Cronicles
2 Chronicles

Ezra
Nehemiah
Esther
Job
Psalms
Proverbs
Ecclesiastes
Song of Solomon

Isaiah
Jeremiah
Lamentations
Ezekiel
Daniel

Hosea
Joel
Amos
Obadiah
Jonah

Micah
Nahum
Habakkuk
Zephaniah
Haggai
Zechariah
Malachi

Books called Apocrypha.

1 Esdras
2 Esdras
Tobit
Judeth
The Rest of Hester
Wisdom
Ecclesiasticus
Baruch with the Epistle of Jeremiah

The Song of the three Children.
The Story of Susanna
The Idol Bell & the Dragon
The prayer of Manasseh
1 Machabees
2 Machabees.

The Books of the New Testament.

Matthew
Mark
Luke
John
The Acts
The Epistle to the Romans
1 Corinthians
2 Corinthians
Galatians

Ephesians
Philippians
Colossians
1 Thessalonians
2 Thessalonians
1 Timothy
2 Timothy
Titus
Philemon
To the Hebrews

The Epistle of James
1 Peter
2 Peter
1 John
2 John
3 John
Jude
Revelation.

Lilie his Admonition to his Scholars.

1. COme Scholar which my teaching doſt deſire,
Theſe Rules with virtue will thy mind inſpire.
2. *Betimes leave thou thy bed, ſweet ſleep off ſhake,*
And then to God moſt humble prayers make.
3. *Yet let thy hands and face be waſhed firſt,*
Thy head well comb'd, in cloaths be neatly dreſt.
4. *When School-time calls be preſent, nothing may*
Excuſe thy loyterings, or neglectful ſtay.
5. *When me thy maſter in the School doſt ſpie,*
Salute, with all the reſt moſt orderly.
6. *And ſee thou ſit where I do thee command;*
Without command ſtir not at any hand.
7. *For whoſo learneth beſt, his place ſhall be*
The higheſt, his merit here gains that degree.
8. *Knife, quills, ink, paper, books, let theſe even all*
Be ready, when for uſe thou doſt them call.
9. *What ere I dictate write, but write be ſure*
No error, no blur make in paper pure.
10. *Nor yet to looſer papers things commit*
In Books which to be writ are far more fit.
11. *Thy leſſon repeat oft, oft cal't to mind,*
Ask him or them, that ſo thou truth maiſt find.
12. *Who doubts and queſtions makes, 'tis ſure he gains*
The doubtleſſe have their labour for their pains.
13. *Good boy ſtill learn, forget not any thing,*
Let not thy ſloth, in th' conſcience breed a ſting.

14.

14. *Be thou attentive alwayes, else what good*
Will teaching do, where 'tis not understood.
15. *Nothing so hard, but labour doth o'recome,*
Valour for glory doth prepare a room.
16. *For as the earth the flowers and seeds brings not*
Unlesse by painful labours they'r begot;
17. *So wit decayes without the use of it*
And time and hope do perish with the wit.
18. *These rules observe for guidance of thy tongue*
Least me and others thou with it do wrong.
19. *When lesson thou dost learn use whispering voice*
When thou repeat'st to me make greatest noise.
20. *And when thou dost repeat thou must remember*
Each word is to be said memoriter.
21. *Let none thee prompt, a custom which if used,*
The idle boyes by it are much abused.
22. *If ought I ask, to answer so observe*
As thy words praise and credit may deserve.
23. *Not with a tongue too swift not yet too slow*
The mean's a virtue, which you ought to know
24. *As often as thou speak'st be mindful that*
It Latin be, barbarous words speak not.
25. *Oft as thy fellow Scholars the require*
Instruct; the idle bring to my desire.
26. *Th' unlearned who doth teach, tho' himself were*
The worst, strait will the learnd'st appear,
27. *To imitate refuse Grammarians young,*
A great dishonour to the Roman tongue:
28. *Of whom none such sot is, or such barbarian,*
But some will boast of, as a choice Grammarian.

29. *If thou wilt rightly know the Grammer Laws,*
If speak thou would'st polite, with learned voice,
30. *Take words and language from the antientest*
Woom learned teachers look upon as best.
31. *Now* Virgil *thee, now* Terent *doth desire,*
With Elequence will Tully *thee inspire.*
32. *Who these neglects to read, hath seen no light,*
But blindfold lives in the Cimmerian night.
33. *To some 'tis a delight (virtue set by)*
To passe their time away in foolerie.
34. *Their fellow Scholars to provoke, others delight,*
With hands or feet, or any way to fight.
35. *Another doth of's blood much boasting make,*
And others reputation thus doth shake.
36. *But thou my child, shun all such sinful tracts,*
Least thou bear the reward of sinful facts.
37. *Thou shalt not chap nor change, nor buy, nor yet*
Make gain of others loss, 'tis most unfit.
38. *Let others deal with money, for from thence*
Much evil is, but none's in innocence.
39. *Noise, scoulds, sports, lyes, great laughs, be far*
From thee, and weapons of the God of War.
40. *Thou shalt not what is ill or unjust say*
The tongue to death, as well's to life's, the way.
41. *For to deface or scandalize forbear,*
Any, by no means do thou curse or swear.
42. *Lastly, discourse thy books, and all things so,*
That thou maist have them with thee where thou go.
43. *Avoid all causes which may make thee nocent,*
Observe these laws, thou shalt be innocent.

The

The Masters Exhortation to his Scholars, for the learning of the grounds and principles of Christian Religion.

CHrist doth invite you, boyes, make no delay,
He doth command, make haste and come away:
And great rewards to those that come he shews,
So Christ doth love and care for you, O boyes.
Make hast I say to come, meet him also;
Let your chief care be Christ the Lord to know.
And that your knowledge of him may be sound,
In knowledge of the Arts strive to abound.
A duty gratefull to him, 'twill's honour raise
From mouths of younglings to have perfect praise.
T' our School therefore make haste, make no delay,
Our School to Christ doth shew the ready way.

The Catechism.

1 *Q.* COncerning God what is't thou dostbelieve?
Ans. *That he's but one, that he alone doth give*
Both life and being t' earth and heavenly hoast,
Who Father is, and Son, and Holy Ghost.
2. *Q.* And what concerning man and thine own self?
Ans. *That man through sin is a corrupted elf:*
That Satans slave he is, through Adam's *fall,*
And guilty so, of Torments eternal.
3. *Q. For to escape that state is no way left?*
Ans. *O yes in Christ, who was of life bereft*
Upon the Cross, he suffered and hath done
Enough for sinful man's salvation.
4. *Q.* But how canst thou t' thy soul the same apply?
Ans. *With contrite heart in great humility:*

By faith on Christ, and's merits I hold fast
Till just and holy I become at last.

5. *Q.* Which way to'th heart had faith its entering?
Ans. *It ingresse had and growth by Gospel hearing:*
The Sacraments and Prayer both conspire
To kindle and increase that heavenly fire.

6. *Q.* But what's the state of all men after death?
Ans. *All in the dust shall live and have new breath:*
From Judgment into blisse the godly go
The wicked to the place where's endless woe.

The Ten Commandements.

ONe God alone thou art to own, no more;
No Idol vain make, worship, or adore.
The sacred name of God take not in vain;
The Sabbath holy keep, from work abstain:
Honour thy Parents and respect them too:
Deprive no man of life, as murderers do:
Beware anothers bed thou violate:
Do not thou steal though thou hast mean estate:
To witness an untruth, let none thee hire:
Anothers wife or servant do'nt desire.

Or thus,

HAve thou none other Gods but me:
Unto no Image bow thy knee:
Take not the Name of God in vain:
Do not the Sabbath day prophane:
Honour thy Father and Mother too:
And see that thou no murther do:
From whoredom keep thy body clean:
And steal not though thy state be mean:

Of

Of falſe reporting ſhun the blot:
What is thy neighbor's covet not.

The Lords Prayer.

O Father which in Heaven doſt reſide,
With honour let thy name be magnified.
Thy Kingdom let it come, let thy bleſt will
Be done on earth, as Angels it fulfill.
Give us our bread this day, forgive our crimes
As we forgive th' offences of theſe times.
Do'nt ſuffer tempting Satan us t' oppreſs
Preſerve us ſafely from all wickedneſs.
All power, greatneſs, glory, and honour,
Is due to thee, both now and evermore, Amen.

The Creed.

IN God I do believe by whoſe command,
Created were the Heavens, Sea, and Land:
In Jeſus Chriſt alſo, his only Son
Our Lord, who was for our ſalvation
Conceived of th' Holy Ghoſt, of Mary *bred,*
And under Pontius Pilate *ſuffered:*
Was crucify'd, dead, bury'd, did deſcend
In hell to triumph o're the damned fiend:
The third day he did riſe again moſt glorious
Aſcended up to Heaven moſt victorious:
And there he ſits at Gods right hand, to give
Sentence on all the dead; on all that live:
In God the Holy Ghoſt, believe do I
Who Church inſpires and works communitie

*Mongſt

'Mongst Saints; Of sins I do believe the pardon,
Of dead from grave, the resurrection:
A life I do believe everlasting,
Give growth unto this faith great God, Amen.

Grace before Meat.

CHrist bless these gifts that by them we
And thy command may nourish'd be
'Tis not by meat or bread that we do live
Thy word doth strength and virtue to us give,
Command thy blessing then on these good creatures,
That thou by them maist feed and nourish us.

Grace after Meat.

OUr bodies, Lord, as thou hast fed,
(Who to each creature food doth give)
So fill our souls, which have been led
By hunger, on thee for to live,
That souls and bodies both may praise
Thee for thy blessings, now 'nd alwayes.

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Added now this Year, 1663.

OF the first entrance of a Youth in the University.
Proverbs both English and Latine.
A Table Interpreting the hard words now used in the English Tongue, whereunto is now added many hard words, which were never before publisht.
There is also added this Impression a Translation of Lilie's Admonitions and Precepts to his Scholars, as also a Catechism, the Pater Noster, the Creed, and the Ten Commandements, all which will be very delightful to the Reader.

VERTVE

VICE

New Additions UNTO YOUTHS BEHAVIOUR. 1650. Of ſome LETTERS.

AS ALSO

A Diſcourſe upon ſome Innovations of Habits and Dreſſings; againſt powdering of Hair, Naked-Breaſts, Black Spots, and other unſeemly Cuſtoms.

LONDON,
Printed for *William Lee*, and are to be ſold at his Shop next door to the Kings-head Tavern in *Chancery-lane*, 1668.

Added in the Year 1663.

Of the first entrance of a Youth in the University.

1. HE that will make good proficiency in his travel of ſtudy at the Univerſity, muſt firſt be well furniſhed with Languages, ſeeing that is a place for the learning of things, not words: for though many come Pedagogues from the Univerſity, none ſhould be found there. But if by thine own idleneſs, or ſluggiſh Genius, or by the haſty indulgence of thy overweaning Relations to ſpeed thee from the laſh; thou ſhouldſt be admitted to this place with a too raw and ill prepared Stomack, for the digeſting that ſolider part of Learning thou there muſt be fed with: be ſure then to keep cloſe to the Directions of thy Tutor, and let thy prudence ſupply thy want in Learning; keeping thy tongue with a ſtrict Raine, which otherwiſe will ſoon be the inſtrument of thy utter ruine; running thee into ſuch abſurdities, as their guilt (not to be wiped off by an after-care and ſtudy) will make thee a confident *Rachel*, or a modeſt fool.

2. Being thus fitted for a Tutor, who (from the prudent choice of thoſe that have tue diſpoſing of the young Student) is preſumed to be diſcret and

able, it were to fore-stall the Market, or rather to take the work out of an Artists hands, to lay down a series of particular Precepts, for his instructions and Government.

But becauſe the Pupill is not alwayes in the Tutors eye, and the firſt miſcarriages or good deportment, do uſually prejudice his eſteem, or make fair way for his future reputation with the Society, to whoſe view and inquiry he is chiefly at firſt expoſed; it will not be amiſs to take notice of ſome of theſe following Cautions and Admonitions.

Chooſe for thy conſtant aſſociate or Chamberfellow, one that is famed for Schollarſhip and Sobriety, (as quickly thou ſhalt learn who they are:) ſo ſhalt thou have a Pilot to ſteere thee between the two Rocks of Duncery and Rabelliſm, which moſt Freſhmen (for with that name thou muſt be contented,) are in danger to fall upon, finding themſelves freed from the Pedagogical bondage, and Maſters of the greateſt part of their time, are deſirous to indulge a little in the novel Recreations of the place, till unawares, and even inſenſibly they are habituated in debauchery.

Make no greater boaſts of the School from whence you come, than thy own proficiency will be able to atteſt, leaſt thine own mouth convict thee for a Loyterer amongſt good Schollars: it being an harder matter to rub off the diſgrace of the one, than gain the repute of the other.

Let there be no day without the addition of a line, to the Portraicture of a learned man: for how-

however thou mayſt conceit thou haſt out ſtript thy companions, by the advantages of thy School or parts, to reſt for a while: in time, the continually ſlow-moving Snail, will get before the preſumptuous loytering Hare.

Let thy firſt performance in publick exerciſe be done with the utmoſt of thy skill and endeavours, with the inſpection and advice of thy faithful friend or companion, that is of greater ſtanding than thy ſelf: For what may ſeem well done to thy ſelf, or another lately removed from the *Ferula*, will perhaps diſrelliſh an Academical pallate.

Diſcourſe not even a truth, much leſs impertinent miſtakes, with too great an heat carried out with impudent conceited geſtures, badges of empty brains, or childiſh tempers, nor yet with too much modeſty, which though it be the ſymptom of an ingenuous ſpirit; yet alwayes takes off from your preſent province, and gives ground to others to trample on your eaſier nature.

Speak no reproachful words of any, eſpecially thy ſuperiours, or thoſe by whom thou maiſt hope to gain preferment: for injuries received are often written on Marble Pillars, and ſet up as a *ne plus ultra* to a mans preferment, when all the water wherewith thy good words and actions have been written, cannot obliterate ſuch black Characters.

Follow not thine own juvenile fancy, in the courſe of thy ſtudy, but uſe a method by the advice of ſome prudent director; which may be ſubſervient and uſeful to that courſe of living thou intendeſt for the future.

Buy not nor borrow any Book but for thy present use; for a new Book sharpens the appetite of the Student, if he no sooner possess him, then he studies him: but read no Pamphlets for their novel or pleasing titles, but rather a few substantial Authors, which well digested (as a fountain) will afford more clear and wholsome learning, than all those new-found rivulets which issued onely from them.

Own no opinions either in Divinity or Philosophy, till time shall ripen thine understanding, least a frequent changing of thy mind argue an unconstant levity or want of judgement: but in the mean while, compose thy self according to the example of the best livers, in matter of practice; taking deep root in fundamentals: and so having taken a strict survey of all, thou shalt have time enough to manifest, that thy perswasions are founded on reason, not fancy.

Be not slily sneaking, nor insolent in thy carriage, but affable to all, especially those who may envy thy proficiency for envy hath ruined deserts; and a blot is sooner fastened upon a mans good name, than clearly wiped off.

If it be possible, gain a true friend, whose prudent advice will supply the defect of farther instructions: and having made use of these, thou may ſtfurnish thy self out of thine own stock for the future, and likewise be helpful to others.

The

The Copy of a Letter to a friend, touching his Powdered Head of Hair.

Sweet Cozen:

SInce thy late coming from the Univerſity to an Innes of Court, I have obſerv'd thou haſt very ſuddenly leapt out of the modeſt garb of the Colledge, into the far ſide of the Mode of the Ladies Servants of the *New Exchange*. Truly, for a handſome, neat, faſhionable ſuit of cloaths, agreeable to thy rank, I ſhall rather commend than blame thee. Something there is allowable that way, eſpecially for a young man, *vivere more loci*, ſo as an eye be had to that deceitful piece, called the Heart, that it flye not out too far in point of affectation. But one thing I did obſerve, when I firſt met thee, at my laſt being in *London*, that I muſt needs tell thee a piece of my mind in, as a Friend, in a few ſudden Lines: That witty Noddle of thine, was put into ſuch a pure modified Trim, the Diſlocations of every hair ſo exactly ſet, the whole Buſh ſo curiouſly Candied, and thy Natural Jet, ſo exalted into a perfect Argent, that I had much ado to own thine honeſt Face. Sweet Cozen, thou art even become a very bonny fellow methinks; but if I had met thee on the ſudden in this dreſſe, at my Rural habitation, I ſhould have been jealous thou hadſt been tampering with my Wifes Maid in the Bakehouſe, and the peeviſh Girl had beſtowed a badge of her Office upon thee. Ile give thee no advice as a Divine now, for fear thou

thou art grown Sermon proof with fatiety in *London.* But ſeriouſly though I have little skill in Phyſick, yet let me tell thee what my plain Country fancy apprehends: 'Tis a great benefit of Nature to have the liberty of free tranſpiration, whereby through the curious emunctories of the Pores, ſhe doth conſtantly emit and disburthen her ſelf of ſuperfluous Evaporations, which otherwiſe I am ready to think, thoſe Sewers being blockt and choakt up with that ſweet artificial Duſt, conglomerated into Dirt, by the furious acting of thy fiery Brain, may in time diſſolve into diſtillations, and (if not obfuſcate thine invention, when thou haſt a diſpoſition to court thy Miſtris with ſome rare piece of Poſie) find a paſſage to thy Lungs, and Cacexicate thy pretty Corpuſculum, if not in time make way for a conſumption, which I am very tender of concerning thee. And beſides by the opillation of thoſe inviſible perforations, through which Nature is wont to wyer-draw ſpare humours into a fine ſpun excreſcency for a ſupplemental handſom Ornament, I doubt the old ſtock too by vicinity, wil after a while grow putrid, and fall away, and then thou wilt either look like one of my pill'd Ewes. or elſe muſt put on a beaſtly thing, what call you it? a Periwigge, and make thy friends put a worſe interpretation upon the matter than there may be cauſe. Indeed one advantage I think thou maiſt happily have by this Artifice, if thy Purſe ſerve thee not to be in conſtant Fee with a Hackney Coachman, and thou be

fain

fain to foot it oft this Summer ſeaſon, though thou ſhouldſt maintain the ſtately Court-like ſtraddle for fear of putting thy Boot-hoſe-tops out of the ſet poſture, (for I hope thou wilt never have any forraign reaſon for it) yet thou wilt now and then put thy ſelf into a ſweat, and then be forced to apply thy ſelf to the learned Doctor in the chequer'd Apron, for a Recruit of a little new Dregging; and ſo I am confident, thy head will in a ſhort time grow ſo well ſtockt in ſix-footed Cattle, that thou needeſt not be to ſeek at any time for a medicine for the Jaundies.

Sweet Cozen, I abominate ſordid ſlovenlineſs, but, as a plain meaning friend, I ſhould think it cleanly enough, and more wholſom and better exerciſe, to make uſe of a good courſe Linnen Rubber, every morning for thy Head. But I leave thee to better judgement, I muſt abroad into the Fields amongſt my Plough-folks and Workmen, and I am affraid thou wilt think, I might have been better buſied there all this while: and truly ſo do I think too, but my Pen was got into a wood, ere I was aware, and could not find the way out; excuſe it for once; it may be, if you think well on't, thou haſt ſpent a few minutes as idly, as either I in writing, or thou in reading this ſcrible.

From my Houſe
at H. *Apr.* 29.
1650.

Sweet Cozen I am
Thine affectionate
Cozen to ſerve thee.

A Diſcourſe upon ſome Innovations of Habits and Dreſſings.

1. TIs ill diſclaiming againſt publick evils, Popular Diſcourſes, beſides that uſually they bear more of brute than fruit, and (as *Seneca* once ſaid) ſerve rather for oſtenation of wit, than improvement of life: It may be likewiſe obſerved, that obſtinate Maladies never make for the honour of the Phyſician, and he that gives good counſel in vain, beſides the loſs of his labour, in ſome ſenſe loſeth of his credit, and receiveth a ſcorn. With how little ſucceſs Divines and Moraliſts, (the proper Phyſicians of ſick ſouls) have hitherto attended the cure of diſeaſed minds, appeareth by the daily growth of vice, and the numerous acceſſion of new Enormities.

2. Out of which great heap (amidſt all theſe diſadvantages) we have thought fit to gather up one handfull; for an inſtance. Who ſeeth not how much ſober advice, and grave remonſtrance hath been fruitleſly ſpent upon the cure of that Engliſh itch of running after faſhions? a vanity ſo peculiar to us, that we are become the ſcorn of the ſeveral Nations whence we borrow them. An outlandiſh Painter thought he had quit himſelf upon us with a handſome piece of Drollery, when having abſtracted the

the habit of divers Nations into one Table, and repreſented a man of each Country in his Native Apparel, he Painted an Engliſh man with a pair of Shears in his hand, as being yet to ſeek of a faſhion. I leave it to men of more learning and leiſure, to ſound out the original cauſe of this giddy humour, whether it be from the changeable compleƈtion of the Climate, or the peculiar influence of ſome phantaſtical Planet; And truly ſince that *Jovius* and ſome others have been bold to go up into Heaven, and there arreſt the Stars with the guilt of new Hereſies, and every ordinary Aſtronomer accuſeth them with the dayly quarrels of Chriſtendom, one might think it as lawful to charge them with this influence alſo, ſince all of them are but humour and phanſie, though (to ſay truth) one may be much more dangerous than another. Or be it that this Iſland having been called another World, and a Type, or as it were, the Contents to that great Chapter of the Univerſe; the ambitious Iſlander pretends a right, and a claim to all cuſtoms in the world elſewhere. But not to waſte time in calculating the Nativity of new Faſhions, we may reſolve it, that the mind of man, even as his body, is liable to the conſtant invaſion of new diſeaſes. Our modern Phyſicians (without queſtion) have diſcovered ſuch Maladies, as neither *Galen* or *Hippocrates* ever knew of: and the humour of this age hath broken out with

ſuch

ſuch ſymptoms of phantaſticality, as elder times would have bluſhed at; but in the viciſſitude of Vanity, you ſhall obſerve this method, that though each take its own turn in its own time, yet never any bad cuſtom went out, but to give way to a worſe. Pride cannot be proud enough, till it be grown prodigious. With what a ſtudious care our young Monſieur *Ala mode* hath ſtretched and tired every Mæchaniſm to become a tripartite Monſter; look upon his powdred head, you will think him a Meal-man, by his Codpiece a Satyr, or ſome wild type of his Anceſtor *Adam*, lately thruſt out of Paradiſe, and by his feet a Gyant, whom no ſhooe can fit, but ſuch as is made upon the Laſt of *Hercules*: Certainly in this deſign he hath out-thriven his own hopes, and is become the ſubject of a double wonder, and is equally though differently ballanced, both in the admiration of fools, and ſcorn of wiſe men.

3. But we ſhall not land our diſcourſe on this ſhoar, but as coaſting by with this ſhort reflection, paſs on in our *Amazonian* Voyage, upon a diſcovery of ſome late exorbitancies in the other Sex. It muſt not be denied, but that the indulgence of Nature hath left a greater liberty to women, than unto men in point of curioſity in Apparel. A priviledge which men ought not to envy them, becauſe what ever imbelliſhment a Woman beſtows on her own beauty, is to be adjudged but her duty, and

and an effect of the ſubordinate complacency which ſhe oweth to the Male, whoſe ſervant ſhe is, by Creation. And yet Nature hath limited this priviledge of women with ſtrict Laws, and thoſe not to be tranſgreſſed without an high offence againſt it ſelf; and to offend Nature is one of the higheſt offences; for to offend her, is to offend her higheſt Author, that is, God himſelf. Now the dictate of this natural Law, is, that no woman uſe any habit or form of Attire, but ſuch as contributeth to her trueſt beauty, and the beauty of that beauty is their modeſty; for ſince original ſin ſubjected them to the neceſſity of Apparel, they muſt ever remember to wear it as an Ornament of Decency, not of Vanity: But if by this rule one ſhould examine that upſtart impudence of naked Breaſts, with that other apiſh trick of Patch'd Faces, it would put men of ſober thoughts to great amazement, when they ſhall find a new-born Law of Cuſtom to have defaced the reverend old Law of Nature; I would ask whether theſe barings of the breaſts and ſhoulders, are the loop-holes for chaſtity to look out at, or rather are they not the ſally-ports of *Venus*? and the amorous darting places, from whence *Cupid* at advantage diſcharges his Artillery? Certainly one may believe that *Venus* in her life time (before ſhe put on ſuch Robes of Immortality, as ſucceeding Poets have ſince cloathed her with,) would ſcarce have admitted *Mars* in publick to ſo

open

open an interview. I know their excuſe is at hand, 'tis the Faſhion, and Faſhion is a Cuſtom, and Cuſtom is a Law, or a Nature, or both. But admit it a Cuſtom, and a Faſhion, yet it is ſo far from civil, that the civil Heathens would from all Ages downward have abhorred it, even to jealouſie: the Perſian and Turkiſh women hardly daring to let the Sun peep upon their faces: and to thoſe our Ladies, whom Cuſtom hath inured to ſuch a poſture and degree of Nakedneſs, to think it no apparition of diſhonour, to ſay the leaſt, if it be not an affront to virtue, I dare ſay, 'tis a ſtrange diſſembling of it; and at the leaſt it is an Innovation, and a meer piece of refined Barbariſm, as if it were done in a deſign to facilitate an accommodation with thoſe American Ladies in the Court of K. *Atabalipa* or *Pocahuncas*; and having once landed there, it may hazard them upon a ſhrewd proſpect of Hereſie, and by degrees, and inſenſible inſinuations, hint them upon the dangerous approaches of brutiſh Adamitiſm: ſo natural it is for Error, to beget Error and tranſmit it ſelf from bad to worſe, and of Phantaſtical, to become dogmatical: as we ſee Evils, ripen with time, in time Scabs grow Botches, and Snakes become Serpents.

4. Now for that other new trick of pouncing the face with an atome imagery of Patches: It hath ſo much of Monſter and prodigy in it, that it is a hard matter to reſolve it into its original principles, or deſcribe it in its firſt riſe: Whether

ther it be, that in theſe warlike times, *Venus* in a frolick of kindneſs, or an amorous ſympathy with thoſe late Maſculine ſufferers, is pleaſed to put on her ſervant *Mars* his skars: or rather did it ariſe from our neighbour Kingdom of *France*, ? and if from thence (though *France* be fantaſtical enough) yet in this we may excuſe that Nation, as having taken up the Faſhion rather for neceſſity than novelty, inaſmuch as thoſe French pimples have need of a French Plaiſter. And we know that houſes aud apparel were firſt made for need, and after for ornament, and who can tax their witty Pride, which could ſo cunningly turn Botches into Beauty, and make Uglineſs Handſom. Others, perhaps, will drive it farther off, and father it upon the Indies, and ſo make it another piece of refined Barbariſm. The Copy whereof (taken from that Pagan uſage of Printing the Volume of their bodies all over with Apes and Monkies) our Ladies here have abſtracted to a finer Character, and abridged it into the Title Page of the Face: Herein being much befriended by the ingenious Artizan, whoſe skilful hand (far exceeding him that firſt contracted the Decalogue and *Pater noſter* within compaſs of a penny) is able to vie wonder it ſelf: He will paſs you a Camel through the eye of a Spaniſh Needle, without a Miracle, and rarifie a Coach and Horſes into the dimenſion of two Fleas; by this means the *Exchange*, (that arſenal of choice vanities)

ties) is furnished with a dayly supply, and variety of beauty-spots; cut out in diminutive Moons, and Suns, and Stars, Castles, Trees, Towns, Birds, beasts, Fish, and all other living creatures, wherewith beauty is turned into a Landskip, aud ambitious pride hath in a manner abstracted *Noah*'s Ark, yea the Creation it self into a Ladies Cheek, that the concurrence of so many rare perfections, one might say there wanted nothing, except it be that, which *Tacitus* said, was wanting to the accomplishments of *Nero*'s Mistress *Poppæa Sabina*: *Cuncta erant omnia præter bonam mentem.* But from what Countries, or for what causes soever women have assumed this wild custom of Spotting their Faces, and baring their skins, though I dare not in the down-right words of that learned King *James* affirm, *That whoever used it, either was or would be*———Yet in the language of another mighty Emperour, even *Julius Cæsar* himself, I shall not fear to pronounce, *That a chaste woman ought to avoid, not onely fault, but the suspition too*: and why should a *Lucrece* or a *Penelope* appear in the Dress of a *Cleopatra* or a *Messalina*; and we know who hath bidden us abstain from appearance of evil. But if no personal resentment of honour can perswade them to self-reforming; in the next place, (with submission) I should think it worth the care of those in Power, to mortifie such an upstart humour by a Law: In all ages, and all places it hath been the wisdom of States to suppress Innovations, where-

whereof the Turks and Perſians are to this day exceedingly jealous: and therefore will indure no change of manners or habits; and *Plato* of old was ſo ſtrict, that he would not admit ſo much as a new Tune, or a Jig to be Sung in his Commonwealth, leſt it ſhould ſtir up new humours in the people, to the diſturbance of the Laws, and unſettling the Government: But abſolutely forbids young people to change their faſhions at pleaſure. And no leſs commendable was the care of the old *Romans*, in appointing their *Cenſores morum*, whoſe Office it was to puniſh and reſtrain all exceſſes and exorbitancies in Faſhions, Habits, and Behaviours. The diſuſage whereof, perhaps is no ſmall encouragement to the Luxury and looſeneſs of theſe times. And how well it were to revive ſuch a Magiſtrate in good earneſt, we may remember how good uſe the late Lord Chief Juſtice *Cook* made of it, though but in a jeſt: In a time when moſt of our Engliſh Gallantry of both Sexes, was ſo far infected with the Jaundies of yellow ſtarch'd Bands and Cuffs, he found out a queint invention, to execute that odious Innovation at the Gallows, by commanding the common Hangman to do his office in that Equipage. And for theſe later phantaſticalities (ſith the weakneſs of this Diſcourſe cannot hope to maſter them) we ſhall ſo far cooperate with his Lordſhips Note, as to bequeath them to the ſame Fate: it being but juſt, that what began with Vanity ſhould end with Infamy.

A Letter from a Gentleman to a Scholar, unto whose tuition he commits his Son.

Worthy Sir:

MY long observations, and the fame from many others of your vertuous deportment in the world, and especially of that sound integrity, found in you, in that profession which you spend your time, hath easily overcome my reason, and confirmed my judgement, that you are the fittest of all other, to whom I, as an indulgent Father, commit the tuition of this my little Son, of whose instructions in the wayes of vertue, now in his tender years, I am, as nature binds me, no less provident of, than of his vyands, since I do certainly know, that without the one the other will but foster a lump of rudeness, producing nothing but the sad effects of our original deprivation. Education therefore the Nurse of Youth, and life and honour of after years, I do hereby on his behalf earnestly sollicite, from you, whom I have oft observed to give life to your precepts by your own good example; to particularize in any thing which tends to the Education of Youth, an enemy to your dayly and prosperous performance; yet that love I bear to my Son, and my earnest care for the bettering of his better part, will plead my excuse, if I shall only tell you, that

to have his first age watered with the wholesome, and sound doctrine of fearing God, and reverencing his Superiours, will felicitate his life here, and very much comfort him in the expectation of that hereafter; To which end, I would have his tender Soul dayly pressed with the solid and constant principles of Christianity, which being well ingrafted, will serve as a Shield against all destructive temptations, and by Gods assistance make him a Conqueror, over all those solicitous affections which proceed from nature depraved. In the Moral Vertues, I do desire he may be instructed, in that his thoughts may be vertuously inclined to act what's congruous to right reason in every relation which it shall please God to fix him in: All which, the towardliness of his nature, I hope will facilitate, especially meeting with that aptness of Doctrine, which your industry doth dayly infuse; to which I seriously desire a blessing from God, and so rest,

Your very Loving Friend,

A. B.

His Answer.

Sir:

I Received yours, together with your little Son, and do very much blesse God that I find so regnant and ample care for his good Education, heartily wishing it may be a president to many others; who seem so far from desiring it, that

they think neither God nor Nature doth tie them to further regard of their Children, than to afford them food and Raiment: but how far that care falls short of what is required from Parents, I appeal to the sad effects thereof, prophaneness towards God and his Religion, and the dayly breach of all Laws of civil society; to abstruct all which as far as in me lies, I have alwayes thought it my duty, and such a charge, that if I should fail in the performance, I cannot with any religious or reasonable thought expect other than an heavy plague from that divine hand, which in Justice cannot suffer so great an offence to lie unpunished. Let others of my profession think as legally of their charge as they please, imagining that their gain ought chiefly to be considered, and their own case preferred before that efficacious sedulity and vigilancy which is required; yet their lazy example shall (I trust in God) never sway me otherwise, than with all care possible to avoid it. And truly I conceive my conscience will remain the clearer and much labour in Repentance for so great and fearful omission will be saved; the content which my soul doth receive from the contemplation of my performances in the duty of my profession, is, if nothing else should be offered, sufficient satisfaction. Your desire Sir, of your Sons early teaching to fear God, I shall with all possible diligence promote, and with my utmost endeavours, season his youth with the Precepts of Vertues Moral; to the end his life may be happily comfortable to himself, and opportune

prove good example for others to move by: wherein Sir, you shall not fail to find me faithful, who am,

Your servant in what I may,

A. B.

A Letter from a young Scholar to his Sister, intimating his good success in election of a Master.

Dear Sister:

MY Fathers care in placing me with such a Master, doth much rejoyce me, especially in that he is a very godly man, and doth daily instruct us how to fear God, I pray you tell my Father and Mother that I am very well used, both for my Learning and Diet; and return them many thanks for their great charge, which I know I do stand them in for my Learning and being abroad; My Master is very careful of us all, that we use not ill company, of some untaught boyes here in the Town, and that we come not in danger by waters. I received your last Token, for which I many times thank you, and will ere long requite it, in the mean time I rest,

Your very loving Brother

S. H.

Her Answer.

Loving Brother:

I Received your Letter, and did acquaint my Father and Mother with

in it, and they seemed much to rejoyce at their good hap, in placing you with such a careful Master. I hope you do not lose time, but imploy it both to my Fathers comfort and your own good. Learning will be no burthen, and if all things else fail you, it may serve instead of them, and maintain you like a man; Therefore I hope you will mind your Master to follow his directions. My Father doth very much desire that you may profit and proceed in Learning, for he doth intend you shall go to the University: my Uncle doth much admire he hath not heard from you, and therefore a Letter to him would be very welcome. My Cozens remember them to you, and desire to hear from you: So I rest

Your loving Sister

H. H.

Prover-

Proverbia Anglo-Latina

Ordine Alphabetico.

Proverbs in Latine and Engliſh, ſet down in Alphabetical Order, for the encouragement of Youth, and the better attaining to their Latine.

A

Ab alieno periculo ſias cautior. Learn to beware by other mens harm.

A bonis diſce bona. From good men learn good things.

A capite ad calcem. From the head to the foot.

Accidit in puncto, quod non ſperatur in anno. That happens ſometime in a minute, which doth not in a year.

Ad amuſſim. To a hairs breadth.

Ad candida tecta columbæ. Doves flock to fair houſes.

Ad græcas calendas. When two Sundayes come together.

Ædificat domum, & non habitat. He builds a houſe, and dwels not in it.

Amicus certus in re incerta cernitur. A friend is beſt tried in adverſity.

Ardua via virtutis. The way to virtue is rugged and uneaſie.

Aſinus aſino, ſus ſui pulcher. The crow thinks her own birds faireſt.

Aſperius nihil eſt humili, cum ſurgit. Set a beggar on horſeback, and hee'l ride apace.

Avarus ſemper eget. A covetous man is alwaies in want.

Aut Cæſar aut nullus. Either a King or a beggar.

Auri ſacra fames. The hunger of gold is even to ſome ſacred.

Aberras à ſcopo. You are wide of the true mark.

Abundans cautela non nocet. Great caution profiteth much.

Alium silere quod voles, primus sile. Tell a secret to none.

Arator stivam tenens, hallelujah cantat. A man may serve God when he labours in his calling.

Argento respondent omnia. Money answers all things.

A verbis ad verbera. But a word and a blow.

B

Bellua multorum capitum est vulgus. The common people is a beast of many heads.

Bellum dulce est inexpertis. War is sweet to them that never tried it.

Beneficia in arenâ, maleficia in memoriâ. Good turns are soon forgot, but bad turns are alwaies remembred.

Bilinguis non credendus est. A double tongu'd man is not to be believ'd.

Bis dat qui citò dat. He gives twice that gives when there is need.

Bona fortunæ fortuita. The goods of fortune are subject to chance.

Boni balænis similes, apparent rarinantes. Good men are like whales in the ocean, which swim but here and there.

Bulla est vita humana. Man's life is but a bubble.

C

Cantabit vacuus coram latrone viator. He that has least, lives merriest.

Cedant arma togæ. Let arms give place to the gown.

Charitas incipit à seipsâ. Charity begins at home.

Cœlibem vitam agens, agit cœlestem. He that leads a single life, leads a heavenly life.

Comes facundus in viâ pro vehiculo est, A pleasant companion in the way, is as good as a Coach.

Commoditas omnis sua fert incommoda secum. Every commodity has some discommodity.

Consilium malum consultori pessimum est. Ill counsell is worst to the counsellor.

Cucullus non facit monachum. Fine cloaths are not signs of a wise man.

Cultus neglectus virum decet. A careless dress best becomes a man.

Cura facit canos. Care brings many gray hairs.

D

Dextræ insidet industria fortunæ, frugalitas sinistræ. Industry is fortunes right hand, and frugality her left.

Dies

Dies diem trudit. One day thrusts on another.

Discè bene vivere & mori. Learn to live and dye well.

Discè à sapientibus, quò fias melior: à stultis quò cautior. Learn of wise men to be good, but of fools to be wary.

Diu deliberandum quod faciendum semel. A man should seriously consider what he can do but once.

Dolus an virtus quis in hoste requirit? In an enemy we consider not whether the conquest be by craft or valour.

Dos optima, uxor benè morata. A good conditioned wife is the best portion.

Dulcia ex ipso fonte bibuntur aquæ. The sweetest water is drunk at the fountain head.

Dum salutè frueris, caveto morbum. Keep thy self well, whilest thou art well.

E

Ebrietas hominem exuit. Drunkenness unmans a man.

Ebrio non est fidendum. No trusting to a drunkard.

Eget vitè qui sibi necessaria denegat. He may be truly said to want, who denies to himself necessaries.

Ego & Rex meus. I and my King. Cardinal *Woolsey's* proud speech.

Emit charè, qui solvit animam. He buys dear that pays his soul.

Emori per virtutem præstat quam per dedecus vivere. Better to dye nobly, than to live basely.

Errare humanum est, perseverare diabolicum. 'Tis of humane frailty to erre, but 'tis deviliſh to persevere in it.

Erronea conscientia necessariò peccat. An erroneous conscience necessarily sins.

Exitus acta probat, finis non pugna coronat. The end proves and crowns the work.

Exitus acta probat. The end is the tryal of every action.

Ex pede Herculem. *Hercules* is known by his foot.

F

Facilis descensus averni. The way to hell is easie.

Facile est (ut canem cædas) invenire baculum. It is an easie matter to find a staff to beat a dog.

Facile est inventis addere. 'Tis easie to add to what is already invented.

Fama est præstantior auro. A good report is better than gold.

Fas est & ab hoste doceri. Instruction

struction is good, though it come from an enemy.

Festina lentè. Do things with deliberation.

Felices sanè sunt isti (quoad hanc vitam) qui nunquàm aut mutuari, aut adulari coguntur. They are happy (as to the concernments of this life,) who are never driven either to borrow or flatter.

Finis belli pax. Peace is the end of War.

Fontes ipsi sitiunt. Sometimes fountains themselves are dryed up.

Fortuna opes auferre, non animum potest. Fortune may deprive me of riches, but not of my mind.

Fraus & dolus, &c. read *Patrocinari.*

Fraus & dolus nemini patrocinare debet. Fraud and deceit ought not to patronize any man.

Frangenti fidem, fides frangatur eidem. To him that breaks his trust, let trust be broken.

Fronti nulla fides. We must not judge of men by their looks.

Frustrà fit per plura, quod fieri potest per pauciora. In vain is that done by more, which may be done by fewer.

Furor arma ministrat. Fury finds arms.

Futile ne fide. Trust not a babler.

G

Galeatum sero duelli pœnitet. Bought wit is best.

Generalibus specialia derogant. A particular exception alters a general Rule.

Generosus animus vulgaria spernit. A generous mind scorns baseness.

Gladius armorum princeps. The sword is the King of weapons.

Grex totus in agris, unius pecus scabie cadit. One scabbed sheep infects the whole flock.

H

Habenti dabitur. Much shall have more.

Helluo librorum. An indefatigable Student.

Herculis induit columnas. He undertakes a task beyond his power.

Hercules in bivio. He's at his wits end, and knows not whether to go.

Hodiè mihi, cras tibi. What befalls me to day, may befall you to morrow.

Homo factus ad unguem. He's a man every inch of him.

Honi soit qui mal y pense. Ill be to him that evil thinks.

Humani generis pars una sumus

quomodo vivit altera. Half the world knows not how the other half liveth.

I

Ictus piscator sapit, The burnt child dreads the fire.

Ille dolet verè, qui sine teste dolet. He mourns truly, that mourns in secret.

In multiloquio non deest vanitas, In much talking, not little vanity.

In medio consistit virtus, Virtue is in the midst.

Ingenij largitor venter, Hunger breeds wit.

Ingratum si dixeris, omnia dixeris. Call a man ungratefull, and you call him the worst you can.

Inter arma silent leges. Laws are silenc'd by arms.

In vino veritas. Drunkards confess the truth.

Iritas crabrones. It is not good to wake cares asleep.

Is qui bene latuit, bene vixit. He lives well, that lives privately.

Iura inventa metu. Injust Laws were for the wicked, not for the good.

L

Laus proprio sordit in ore. It is lordid for a man to praise himself.

[illegible] amicus. A friend from the teeth outward.

Lis litem serit. Multiplying of words breeds a brawl.

Lupus in fabulâ. Here's the man we talk of.

Lupina societas. Unsociable company, where some take all the pains, and others run away with all the gains.

M

Magis illa juvant, quæ pluris emuntur. Those things which cost most, are commonly most esteemed.

Malorum elige minimum. Of two evils, chuse the least.

Malè parta, malè delabuntur. Ill got, ill spent.

Malè imperatur cùm regit vulgus duces: That's an ill government, when the common people rule their King.

Malus pater, malè facit. An evil father doth ill.

Manus manum fricat. One hand washeth another.

Medio tutissimus ibis. The golden mean is the best.

Moriendi mille figuræ. There is a thousand waies to dye.

Mora trahit periculum. Delayes are dangerous.

Multi multa sciunt, sed autem nemo. Men understand many things, but few understand themselves.

Multorum manibus grande co natur opus. Many hands make light work.

Multa cadunt inter calicem, ſupremaque labra. Many things happen between the cup and the lip.

Mutatis tempo i us, mutantur & homines. Men change with the times.

N

N. quid nimis. Too much of one thing is good for nothing.

N. ceſſi as aliquando cogit ad illegitima. Poverty cauſeth bale things.

N o ſibi n ſcitu, No man is bo n to himſel'.

Ne plus ultra. He is come to his farthest.

N. ſutor ultra crepidam. Let not the cobler go beyond his laſt.

Nec ſcit vox miſſa reverti A word once ſpoken is not eaſily recalled.

Nemo tempa dulce voluptas. Pleaſure bought with ſorrow is a miſchief.

Non eſt ad ſtra mollis è terris via. The way to heaven is very unpleaſant.

Non quod non feritur, ſed quod non lædi tur, invulnerabile eſt. That is invulnerable, which is not hurt, nor that which is not ſmitten.

Non ſemper arcum tendit A pollo Apollo himſelf ſometime idle.

Non minor eſt virtus quàm quærere, parta tueri. 'Tis as much pains to keep things as get them.

Non magna loquimur, ſed vivimus. 'Tis better to live, than talk well.

Non pœna, ſed cauſa, facit martyrem. 'Tis not ſuffering, but the cauſe that makes a martyr.

Noſce teipſum. Know thy ſelf.

Nullum ad nocendum tempus angustum eſt malis. To wicked men, no time comes amiſs to do miſchief.

Nunquam proſperè ſuccedunt res humanæ, ubi negliguntur divinæ. We never thrive well in the world, when we neglect our duty to God.

O

Omne nimium vertitur in vitium. Every exceſs is a vice; or, too much of one thing, &c.

Omnis homo mendax. Every man is a liar.

Omne tulit punctum qui miſcuit utile dulci. He hits the nail on the head, that mixeth profit with pleaſure.

Omnia cedunt tempori, & tempus æternitati. All things

yield to time, and time to eternity.

Omnem crede diem tibi diluxisse supremum. Think every day thy last day.

Oportet mendacem esse memorem. A liar had need have a good memory.

P

Paupertas comes ignaviæ. Idleness causeth poverty.

Paupertas non est de genere malorum. Poverty is no crime.

Pax quæritur bello. Peace is procured by war.

Pœna ad paucos, terror ad omnes. The punishment reaches but to a few, but the terror to all.

Plures occidit gula quam gladius. Intemperance has slain more than the sword.

Plus valet unius orando, quam mille pugnando. One man may prevail more by prayer, than a thousand by fighting.

Probitas laudatur & alget. Virtue is commended, but we let her starve.

Proximus sum egomet mihi. Charity begins at home.

Præstat esse Prometheum quam Epimetheum. 'Tis better to prevent, than repent.

Præstat mortuum esse, quam ignave vivere. Better is a dead man, than a person that spends his time idly, and lives an unprofitable member of the Commonwealth.

Publica privatis, & sacra profanis præferenda. The publick is to be preferred before the private, and Religion before secular affairs.

Q

Qualis vita, finis ita. As thy life, so thy death.

Qui quid in buccam venerit. He speaks any thing that comes first.

Qui non vetat peccare, cùm possit, jubet. He who prohibits not sin when it lies in his power, does command sin.

Qui medicè vivit, miserè vivit. He that lives by continual physick, never wants misery.

Qui sentit onus, sentire debet & commodum. The labourer is worthy of his hire.

Qui non habet in ære, luat in corpore. He that hath no money, let him be punished in body.

Qui genus jactat suum, alienæ laudat. 'Tis a foolish thing to brag of one's descent or birth.

Quod

Quod fuit durum pati, meminisse dulce est. That which is grievous to suffer, is pleasant to remember.

Quod meritò pateris, patienter ferre memento. Remember to bear that punishment patiently, which comes deservedly.

Quod tibi fieri non vis, alteri ne feceris. Do as you would be done by.

R

Regis ad exemplum totus componitur orbis. All follow when the King leads.

Rex non habet in regno suo parem. The King hath no equal in his Kingdom.

Rex legibus solutus est. The King is free from the Laws, that is, otherwise than to be directed by them, not to be punished by his Subjects for transgressing them.

Ridet stultus verberatus. The fool laughs when he is beaten.

Rigorem juris emollit equitas. Equity softens the rigor of the Law.

S

Sal sapit omnia. Salt savours all things.

Sanguis Martyrum est semen Ecclesiæ. The blood of Martyrs is the seed of the Church.

Sapientis est cernere ubi parcendi, & ubi spargendi. It is a great part of wisdom to know when to spare, and when to spend.

Scelera non intrant casas. Poor men live secure.

Semel in anno ridet Apollo. The Gods make merry once a year.

Semel præstat quam semper. Better once than alwaies.

Semper aliquid præsta, ne te ignavum invenit Diabolus. Be alwaies doing somewhat, least the Devil find thee idle.

Sera est in fundo parsimonia. It is an ill time to begin to spare, when a man has no more to spend.

Siccis omnia dura Deus proposuit. God hath propounded difficult things to the wise.

Silentium consensum arguit. Silence gives consent.

Solamen miseris socios habuisse dolorum. 'Tis a comfort to have companions in misery.

Sopor lethi consanguineus. Sleep is cousin-german to death.

Sublato Episcopo, tollitur Rex. No Bishop, no King.

Sum-

Summa cadunt subita. Men in great places fall on a sudden.

T

Talionem reddam. You shall have like for like.

Tempora mutantur, nos & mutamur in illis. The times are changed, and we are changed in them.

Terras astræa reliquit. Justice is fled up to heaven.

Tribus consistit hujus vitæ felicitas; 1. Rectâ intentione. 2. Corpore salutari. 3. Crumenâ plenâ. Our felicity in this life consists in three things; 1. A good conscience. 2. A healthfull body. 3. A full purse.

Tutum præsidium integritas. Honesty is the best policy.

V

Ubi dolor, ibi digitus. Where the sore is, there the finger will be.

Velle, suum cuique est, nec voto vivitur uno. So many men, so many minds.

Veni, vidi, vici. Cæsars motto. I came, I saw, I overcame.

Veritas temporis filia. Truth is the daughter of time.

Veritas non quærit angulos. Truth seeks no corners.

Via lucis inter cruces. Afflictions bring men into the right way.

Video meliora proboque, deteriora sequor. Men commend good things, but follow bad.

Vincenti dabitur. The Conqueror carries it.

Virtus mille scuta. Virtue is instead of a thousand shields.

Virtus sola nobilitas. Virtue is the only nobility.

Vita est avidus, quisquis non vult mundo secum pereunte mori. He's greedy of life, that would be willing to live when all the world is dead.

Ultra posse non est esse. No man can go beyond his power.

Un Dieu, un Roy, un cœur. One God, one King, and one heart.

Vox, & præterea nihil. Nothing but tongue.

Voluptatis commendat rarior usus. Pleasures are the sweeter, the seldomer used.

Ut in utero præparamur vitæ, sic in hac vitâ præparamur utero. As in the womb we

are

are prepared for life: so in this life we are prepared for the womb, *viz.* the grave.

Ut redimas corpus, ferrum patieris & ignes. A man must lose all to save his life.

Vultus indicat hominem. A mans countenance betrays him.

HAbet omnis hoc Voluptas,
Stimulis agit furentes
Apiumque par volantum
Vbi grata mella fudit,
Fugit, & nimis Tenaci
Ferit Icta corda morsu.

All pleasures are but sad,
And in their end are mad;
As the angry Bee, that which it's wandring slight
From fragrant flowers sipt, converts the spight
So pleasures leave a grief within the breast,
Not to be cur'd, but by a blessed Rest.

An Alphabetical Table, explaining the Words and Terms of all Sciences, Arts and Learning, most frequently used in the several Titles and Names of Books, according to their Subjects they treat of; with the examples of many men, famous in the following Sciences.

A

Aaron, *a High-Priest, brother to* Moses. *Also of that name was a great Emperour of the Saracens.*

Abaddon, *a destroyer.*

Abiss, *a bottomless pit.*

Abjected, *cast away, being vile, base, and good for nothing.*

Abjudicated, *given by judgement from one to another.*

Abjuration, *a denying, or renouncing by Oath.*

Ablution, *a washing away.*

Aboliſhed, *taken away.*

Abortive, *untimely born.*

Abrogate, *to undo, or null a thing.*

Abſtracted, *Shortened, or one Book taken out of another.*

Abſtruſe, *hidden, secret, not easily understood.*

Abridgements, *shortening of any writing by contracting together the marrow and ſum of it, whether in Divinity, History, Law, or any other Science.*

Abbetter, *to uphold another in that which is evil.*

Abſurd, *an improper speech.*

Abandon, *to forsake, to cast off, to leave at randome.*

Abaſh, *to make ashamed.*

Abequitate, *to ride away.*

Academy, *a University, as Oxford or Cambridge for England, or any publick great School.*

Acceleration, *a hastening.*

Accent, *Tune.*

Acceſſary, *which wittingly hideth an offender.*

Acceſſion, *addition.*

Accomodate, *to make fit, to apply.*

Accoſt, *to draw near to one.*

Accumulate, *to heap up.*

Accurately, *cunningly done.*

Acquieſce, *to rest satisfied.*

Acquire, *to get, or to procure.*

Acquital, *freeing one from an office.*

Acre, *Land fourty pole in length, and four in breadth.*

Acrimony, *sharpness.*

Actroned, *horned.*

Action, *a deed, or doing of a thing.*

Actress, *a woman-doer.*

Acuminate, *to whet, or sharpen.*

Action, *is the form of a Sute, or right of Prosecution of a thing that is due to any one.*

Adjournment, *a term of Law, when any Court is disallowed and appointed to be kept on some other time, or at any other place.*

Alienate, *to alter the property of any thing, to sell.*

Arches, *the chiefest Court belonging to the Bishop of* Canterbury.

Adamant, *a Diamond, the hardest of all stones.*

Adamorism, *a loving dearly.*

Adequate, *to make level.*

Adfiliated, *adopted for a Son.*

Adherent, *which cleaveth to a thing.*

Adjunct, *a qualitie joyned to another thing, as heat to fire.*

Adjure, *to bind by oath.*

Administer, *to dispose of a dead mans goods.*

Admiral, *a great Officer at Sea, having the command of the Kings navy.*

Adriatick Sea, *the gulph of* Venice.

Advent, *the coming of certain weeks before Christmass.*

Adverse, *contrary, or against.*

Adulation, *flattery.*

Advocate, *one that pleadeth for another.*

Adumbrated, *shadowed forth.*

Advowzen, *right of a Baron to present to a spiritual benefice.*

Addecimate, *to take Tythes.*

Adust, *burnt.*

Administration, *a managing of any business.*

Ad-unguem, *at his fingers ends, perfectly.*

Aestivate, *to summer in a place.*

Affable, *courteous in speech.*

Affect, *to love.*

Affectation, *love of vain glory.*

Affiance, *trust, confidence.*

Affinity, *kindred by marriage.*

Affluence, *plenty, abundance.*

Affrica, *the south part of the World.*

Affrick-bird, *a coward in fine clothes.*

Agent, *a helper in business.*

Aggregate, *to assemble together.*

Aggravate, *to make a fault worse and worse.*

Agarick, *a kind of mushrom or toad-stone.*

Agony, *a torment of body or mind.*

Agility, *nimbleness.*
Agitable, *moveable.*
Agitate, *to toss, jog, or shake.*
Agnation, *kindred by the fathers side.*
Aggressor, *a setter upon.*
Agnize, *to acknowledge.*
Agrestical, *rude, rustical.*
Ajax's shield, *a sure defence.*
Aid, *help, a king of marble white.*
Alps, *high mountains between* France *and* Lombardy.
Alacrity, *chearfulness.*
A-la-mode, *after the French fashion.*
Allayed, *free from trouble or sorrow, vanish'd away.*
Almoner, *an Officer in the Kings Court.*
Alcoran, *the Turks Law.*
Allegation, *proof of a matter.*
Allegory, *a dark sentence.*
Alliance, *league of friendship.*
Alien, *a stranger born, an outlandish-man.*
Aloes, *a precious wood used in physick.*
Altercation, *an angry reasoning, or wrangling.*
Altitude, *height.*
Alchimy, *the art of distilling, or drawing quintessence out of mettals by fire, separating the pure from the impure, setting at liberty such bodies as are bound and imprisoned, and bringing to perfection such as are unripe; of which* Paracelsus, *Doctor* French, *with many others, have most learnedly written.*
Alimony, *a yearly allowance from the Husband to the Wife, being parted; of which you may read sufficiently in the womans Lawyer.*
Amand, *to send one away.*
Amazonian, *women belonging to* Scythia, *of manly courage*
Amber, *a hard yellow gum, whereof beads are made.*
Ambergrease, *the spawn of a whale, good for the brain.*
Ambiguity, *doubtfulness.*
Ambrosia, *the meat of the Gods.*
America, *the west part of the World, found out by* Americus Vespetius.
Amir, *to send away.*
Amort, *dead.*
Ample, *great, or large.*
Amicable, *friendly.*
Amercement, *a punishment by the purse.*
Amulet, *a thing hanging about the neck, of great preserving,*
Anagram, *an invention by altering the place of letters in ones name.*
Analysis, *a resolution in doubtfull matters.*

Analysis, a resolution in doubtful matters.

Anathematize, where the Church delivers over to the Devil.

Analogy, correspondence, or proportion.

Anchoresse, a Religious woman living solitary.

Animadversion, a marking.

Aniversary, from year to year.

Annulet, a thing hung about the neck.

Annull, to make void.

Antagoniſt, an enemy.

Antidote, a medicine against poyſon.

Antimony, a ſtone of a ſilver colour.

Antecedent, that which goeth before.

Anticipite to prevent or take before another.

Antichriſt, one againſt Chriſt.

Antipathy, a diſagreement of qualities.

Antiquate, to make old.

Anxiety, careſulneſs, ſadneſs.

Anatomy; The inciſion, or cutting up the body of man or Beaſt as Chirurgeous do to diſcover the ſubſtance, actions and uſe of every part, D^r. Read Dr. Harvy like wiſe Cook and Parry have largely written upon that ſubject.

Annotations, Paraphraſes, Commentaries.

Anonymus, a book without the Authors name, a the who'e duty of man, D. and Student, and Flowers Gerrard, and Parkinſon.

Antiquities, treating of things paſt famous were Sir Henry Spelman Richard Verſtegan Mr. Selden and now Maſter D gdale living.

Annuity, yearly payment of money.

Analects, Crumms of meat.

Anatociſm, taking uſe upon uſe.

Anarchy, when the people want a King.

Apoplexy a dangerous diſeaſe.

Aphoriſm, a ſhort ſentence expreſſing the properties of a thing.

Apophthegm, a thing preſented at ſome ſolema time.

Apoge, the point farthest from the center of the earth.

Apology, an excuſe.

Apoplexy, the dead palſie.

Apoſtaſie, a falling from the faith.

Apoſtle, one ſent as a meſſenger.

Apothegm, a quick ſhort witty ſentence to note.

Apparition, an appearing viſion.

Appellation, a calling or name.

Appendix, one thing that depends upon another.

Appeal, a removing a cauſe from an inferiour Court to a higher.

Apprehended, taken by force.

Appropriation, right to a thing.

Apophthegms brief pithy ſpeeches or ſentences any renowned perſonage Sir Francis Bacon gantly ſhew.

Arbitrement, *an agreement made between two parties.*
Arbitrator, *a Judge, chosen to end controversies.*
Ardent, *vehement, burning hot.*
Argent, *silver, sometimes white*
Aristocracy, *a Government where the Nobility bear the sway*
Arrogancy, *Pride of heart.*
Arsenall, *a store-house for Armory or ships.*
Artick-pole, *the North-pole of the world.*
Artist, *one skilled in Arts.*
Architecture, *the Art of devising framing or drawing; in Building.*
Arithmetick, *the art of numbering*
Arraigne, *to make guilty.*
Articulate, *to set down Articles, distinctly.*
Asperate, *sharpness.*
Aspect *countenance.*
Aspiration, *a breathing.*
Assassinate, *to murther and rob privately in the high way.*
Assayer, *an officer of the mint.*
Assent, *a yielding or agreeing to any thing.*
Assertion, *an affirming or avouching the truth of a thing.*
Assign, *to appoint.*
Assistance, *help.*
Assumsit, *to undertake a thing for consideration.*
Astringent, *a binding.*
Astrology, *a science which tells the reasons of the Stars and Planets motions, and foretells things to come.*
Atchivements, *things gained by valour.*
Atlantick Sea, *part of the mediterranean Sea.*
Atomo, *a small thing that cannot be made less.*
Atonement, *quietness*
Attach *to lay hands on (guilty*
Attainted, *convicted, found*
Attempt, *to try, and endeavour.*
Attestation, *a witnessing.*
Attribute, *to bestow or give.*
Attributes, *properties belonging to one.*
Attrition, *repentance or sorrow.*
Attourney, *he that by consent takes charge of another mans business.*
Attainder, *a conviction or proving one guilty of a capital offence.*
Atabulipa, *King of Peru in America.*
Attenuate, *to make lesser.*
Attournment, *the paying of any small piece of money by a Tenant.*
Audacity, *boldness, courage*
Auditor, *an officer of a court.*
Averment, *a term in Law.*
Aversion, *a disliking, a turning away.*
Auricular, *spoken in the ear.*
Aurora *the morning.*
Avowries, *a law term, to justifie the lawful taking of a distress from any man.*
Avaritious *Covetous*
Auspicious *luckie.*

Axiome, *a Maxime or sentence allowed to be true.*
Axis, *a direct line passing by the Center through a Globe*
Aye, *for ever*
Azure, *a fine blew Colour.*
Azyme, *unleavened, unmingled.*

B

BAlm, *a medicine for a green wound.*
Banded, *gathered into a faction.*
Baptize, *to wash.*
Barbarisme, *rudenesse in speech or behaviour, outragious cruelty.*
Bards, *ancient Poets.*
Battery, *a beating against or assaulting.*
Barter, *exchanging ware for for ware.*
Bastard, *is he that is born of any woman not married.*
Bequest, *or legacy*
Bale, *woe or sorrow.*
Bassa, *a Noble-man, or great Commander under the Turk.*
Beatitude, *blessednesse, or happinesse.*
Belial, *signifying a wicked, naughty person.*
Bellitude, *fairnesse*
Benevolent, *loving or friendly.*
Benigne, *gentle, courteous.*
Bequeathed, *left as a legacy.*
Bereft, *deprived of.*
Berry, *a dwelling house, a Lord of a Mannours Court.*
Besyen, *trouble.*
Betroth, *to make sure, to promise one in marriage.*
Brizeus
Brigandine, *a Coat of defence.*
Bearn, (in the North) *for a Child,* Barn.
Bibacity, *immoderate love of drink.*
Bibliopolist, *a Book-seller.*
Bifront, *having two foreheads.*
Bissextile, *leap year, which is every fourth year*
Blankers, *white furniture.*
Blain, *a bile*
Burrough, *not a City, but a Town incorporate*
Brigade, *a body of Souldiers*
Britain, *containing* England *and* Scotland.
Brachigraphy, *a short hand writing, as a letter for a word*
Braces, *in building it signifyeth the pieces of timber*
Bucephalus, *Alexanders great horse*
Buzzard, *a great Hawk or Kite*
Budge, *a kind of fur of a Lamb in other Countries.*
Buffe, *a Beast like a Bull, with a long mane, breeding in the woods of* Germany.
Bozara, *a City of Tributaries*

C

CAlculated, *reckoned or cast up.*
Cœlebe, *Batchelour.*
Califie, *to warm*
Calocity, *hardnesse*
Calvary, *a place, for dead mens bones.*
Calumniate, *falsly to accuse.*
Candidly, *meekly.*
Canon, *a Law.*
Canonize, *to pronounce one a Saint.*
Cantation, *singing.*
Captive, *led away prisoner.*
Carol, *a Song.*
Carpe, *to Check, or rebuke.*
Castrated, *gelded.*
Cavern, *a Cave in the earth.*
Caveat, *a warning.*
Cautious, *wary.*
Caxicate, *indispose.*
Casuist, *one that writes or is well seen in Cases of Conscience.*
Catalogue, *a Role of Names or Register of a Cataloging of Books.*
Catarrhe, *a Rheum.*
Celcitude, *highnesse.*
Celebrate, *to do a thing in honour of one.*
Cement, *morter, lime.*
Censure, *opinion, judgement.*
Certificate, *a writing averring the truth.*
Ceruse, *white-lead*
Chancellour, *a Chief Officer in a Spiritual Court: Also the Lord, or Chief Judg in the Chancery.*
Character, *the form of a letter.*
Charter, *a writing of priviledges.*
Charnez, *a grain dying scarlet.*
Chivalry, *Knighthood.*
Chymistry, *the Art of dissolving Mettals, and of extracting the quinessence out of any thing. Doctor Currer, an approved Author in the Art of Chymistry.*
Chyromancy, *Palmestry, a kind of Divination practised by looking on the lines or markes of the hands, an art still in use among Fortune-Tellers, Egyptians, and Juglers.*
Chyrurgery, *we commonly pronounce it Surgery, it signifieth originaly, the work of the hand.*
Chyrography, *the exact description of some Kingdomes, Countreys or particular Provinces of the same.*

Circumlocu-

Circumlocution, *over-speaking.*
Circuition, *compassing about.*
Clandestine, *closse, secret.*
Clarity, *Nobleneſſe, Clearneſſe.*
Clauſe, *a ſhort ſentence.*
Clemency, *gentleneſſe*
Cleopatra, *an Ægyptian Queen.*
Climate, *a portion of the world between north and ſouth.*
Clinches, *conceits.*
Claſſical, *moſt approved authors, whether divine or humane, ſuch as tend to edification.*
Calumniate, *falſely to accuſe.*
Contingent, *accident befalleth.*
Coaction, *conſtraint.*
Coadjutor, *a fellow-helper.*
Coagulate, *to turn to a curd.*
Coaſting, *a ſailing from one Coaſt to another.*
Coercive, *compelling.*
Coeſſential, *of the ſame eſſence or ſubſtance.*
Collegiate, *belonging to a Colledge*
Cognizance, *a knowing a thing judicially.*
Colloquintida *a Rine of wild gourd.*
Collacrimate, *to weep with.*
Colon, *a mark at a ſentence not fully ended, as thus (:)*
Comma, *a point made thus (,) in writing.*
Commemorate, *to rehearſe, or make mention of.*
Commence, *to enter an action.*
Complacency, *agreeableneſſe.*
Compact, *agreement, a bargain.*
Compeers, *companions.*
Compendium, *a ſhort way, a briſe method.*
Comport, *to compoſe the geſture.*
Compunction, *griefe, or remorſe.*
Community, *fellowſhip in partaking together.*
Commutation, *a changing.*
Compenſable, *able to recompence, or make amends for.*
Complacency, *delight, pleaſure, joy, fellowſhip in*
Compile, *to make, frame, ſet together or compoſe.*
Conventicle, *a little Aſſembly*
Conciſe, *briſe, ſhort.*
Conclave, *private roomes, parlour, or cloſſet.*
Concordancy, *agreement*
Concatenate (concateno) *to chain or link together.*
Congratulate, *to rejoyce in anothers behalf*
Congruous, *agreeable.*
Conjugal, *belonging to wedlock.*

Connive, *to wink at.*
Connex, *to knit together.*
Conſanguinity, *kin by blood.*
Conſtitute, *to appoint or ordain.*
Conſul, *a chief officer at Rome.*
Contemplation, *a pondering and thinking upon.*
Contingent, *caſual, by chance.*
Contract, *bargain.*
Contribute, *to give with others.*
Contumacy, *ſtubbornneſs, diſobedience.*
Contumely, *diſgrace, reproach.*
Convent, *to bring one before the judge.*
Converſion, *a turning from evil to good.*
Convicted, *found guilty.*
Convocate, *to call together.*
Cooperate, *to work together.*
Corporation, *a body politick.*
Corrigible, *which may be corrected.*
Corrode, *to gnaw aſunder.*
Corallary, *addition, overplus, or ſurpluſage.*
Creditor *which lendeth, or truſteth money or wares.*
Credulity, *eaſineſs of belief.*
Crevat, *a piece of fine linnen worn about the necks of Seamen; and now by Gentlemen riding.*
Creſſent, *a terme in Heraldry the figure of a half Moon.*
Criſpe, *curled.*
Critick, *a hard cenſurer.*
Cubit *a meaſure from the elbow to the end of the finger.*
Culpable, *faulty, blameable.*
Cupidity, *deſire, covetouſneſs.*
Cynical, *doggiſh.*
Cyren, *mermaid.*
Cyrus *King of Perſia.*
Compenſate, *requite.*

D

Debaſe *abaſe.*
Debellate, *to weaken.*
Decad, *the number of ten.*
Decipher *to find out the meaning of a thing ſtrangely written.*
Deciſion, *end of a matter in controverſie.*
Declaim, *to ſpeak ill of.*
Decoct, *to boyl, to ſeeth.*
Decretals, *Ordinances decrees.*
Deduct, *to take away, or abate.*
Defatigate *to make weary.*
Default *an omitting what we ought to do.*
Define, *to declare or deſcribe.*
Defunct, *dead.*
Degenerate, *to turn out of kind.*
Degrade, *to take away holy Orders.*
Dehort, *to diſſwade to the contrary.*

Deda-

Delacrimate, *to weep.*
Delectation, *delight.*
Delegate *to Assign, or send in Commission.*
Delude *to deceive.*
Demaine, *the Lords mannor house.*
Demeanour, *behaviour.*
Demise, *to give, or grant.*
Democracy, *a free State, a people ruling themselves.*
Denizon, *a stranger born, made free by letters patent.*
Denounce *to threaten, to give warning.*
Deplorable, *to be lamented.*
Deportment, *behaviour in carriage.*
Depesition, *an oath, or depesing from authority.*
Depraved. *corrupted.*
Depress, *to keep down.*
Deprivation, *a loss of a thing.*
Derogate, *to impair, diminish or take away.*
Defection, *a moving or cutting off.*
Design, *to appoint or intend.*
Desipiate, *to wax foolish.*
Despicable, *despised, accounted as nothing.*
Detect, *to discover or disclose.*
Deterred, *discouraged.*
Detract, *to slander, to speak ill of.*
Detriment, *loss, hinderance, harm.*
Devastation, *a wasting.*
Devest, *to uncloath.*
Devoir, *endeavour.*
Devolve, *to rout down.*
Devoted, *vowed, bounden.*
Dexterity, *nimbleness.*
Dexterously, *quickly.*
Deprecation, *a diverting Gods judgement, by prayer.*
Distracted *Mad.*
Dialectical, *belonging to Logick.*
Dialling, *of or pertaining to the making and ordering of Dials, many being famous in this so rare an Art.*
Dialogues, *the discoursing of two men or more in writing or words, as Erasmus and Corderius Colloquies.*
Dicker, *ten hides of Leather.*
Dictate, *a thing given to write.*
Diffuse, *spread abroad.*
Diffidence, *distrust.*
Digested, *set in order.*
Digression, *a passing from one thing to another.*
Dimension, *true measuring the bigness, of a thing.*
Diminutive, *little, or small.*
Dire, *fierce, cruel, terrible.*
Disanul, *to disallow.*
Discipline *instruction learning.*
Disclaiming, *disowning.*
Disconsolate, *comfortless.*

Discus-

Discuss, *to examine, debate.*
Disfranchized *ones freedom lost.*
Dictionary, *in Greek is called a Lexicon, a Book wherein hard words and names, are mentioned, and unfolded.*
Disgust, *to dislike.*
Dislocation, *a displacing.*
Dismall, *grievious, terrible.*
Dismantle, *to uncloath, to unfurnish.*
Dissert, *to dispute in matters.*
Dissipate, *to scatter abroad.*
Distillation, *liquors dropping or dissolving by degrees.*
Divert, *to turn aside.*
Divination, *a presaging or foretelling of things to come, belonging to Astronomers.*
Divulge, *make known.*
Docible, *apt to be taught.*
Doctrine, *instruction for edifying.*
Document, *lesson.*
Dogmatical, *which is held in some opinion.*
Dogmatical, *of, or pertaining to a seat, or opinion.*
Dominical, *belonging to the Lords day.*
Donary, *a gift.*
Doughty, *strong.*
Dowager, *a widow Princess.*
Dollar, *a Dutch piece of Coin about 4 s. and 4 d.*
Dolorous, *Grievous pai ful.*
Dram, *the eighth part of an ounce.*
Dormant, *sleeping.*
Dregging, *a dusting with powder.*
Drollery, *jesting.*
Dramatick Poetry *that which is publickly acted upon the Stage as Comedy and Tragedy.*
Dubious, *doubtful.*
Dulcid, *sweet.*
Duplicate, double.
Duration, *a long continuance.*
Durity, *hardness.*
Dusky, *obscure, dark.*
Duel, *a fight between two with their seconds standing by, prohibited by Proclamation, and discountenanced by Voetius, Sir Francis Bacon, and divers other learned writers.*
Dyspathy, *evil passion or affection.*
Dyspepsie, *ill digestion of meat in the Stomack.*

E

EBony, *black timber, good for many purposes, especially for looking glasses.*
Ebriety, *drunkenness.*
Eclypse, *the Sun being darkned.*
Eclogs, *shepherds Poems.*

Edifice,

Edifice, *a frame or building.*
Eden *an Hebrew word signifying Delectation or a place of pleasure and delight.*
Efficacious, *able, powerful.*
Effusion, *powering forth.*
Egression, *a going out.*
Eject, *to cast out.*
Elaborate, *laborious, taking great pains.*
Elevate, *to lift up.*
Electuary, *a medicine made with syrups and powders.*
Elegant, *fine, neat.*
Elegie, *a mournful song.*
Elocution, *utterance, eloquence in speaking.*
Embellish, *to make beautiful.*
Emblem, *a picture, something to be learned by it.*
Emanuel, *God with us.*
Emit, *to send forth.*
Emphasis, *a plain signification of ones mind.*
Emplead, *to sue one.*
Emunctories, *certain kemel-places in the body.*
Empiricke *an unskilfull Physitian.*
Enamour, *to be in love with.*
Enormities, *crimes, or offences.*
Enterlude, *stage play.*
Enthusiasmes, *poetical fury.*
Enhaunce, *to raise the price of a thing.*
Epact, *a number to find the age of the Moon by.*
Ephah, *a measure of ten pottles.*
Ephy, *a measure of five pecks.*
Ephod, *a holy garment worn by the high Priest.*
Ephemerides, *Books wherein dayly acts are Registred, a Journal or diary.*
Epidemical, *the plague, or other diseases.*
Epilogue, *end of a play.*
Epithalmy, *marriage triumph*
Epithite, *an addition, as excessive pride.*
Epigrams, *short Poems upon several kinds of subjects; as Owens and Sir Thomas Moores for example.*
Episcopacy, *of, or belonging to a Bishop.*
Epitaphs, *inscriptions or writings set upon a tomb.*
Equinctial *line, the Sun coming twice twice a year, the* 11th. *of March and the* 11th. *of September maketh the length of the day and night equal.*
Equipage, *fashion.*
Equivalent, *equal value.*
Eradicate *to pull up by the roots.*
Erudition, *learning.*
Eruption, *a violent breaking out.*
Escheator, *an officer in the Exchequer, that certifieth what belongs to the King.*
Essence, *the substance of a thing.*
Essoyne, *when a man by leave may absent himself from a Court.*
Essays, *trials or endeavours; Sir Walter Rawleigh,*

Francis Bacon, and Richard Braithwait Esq. having written upon them.

Estreate, a copy taken of any writing.

Etherial, belonging to the (sphere.

Etimology, a true exposition of heavenly words.

Extenuate, to diminish or lessen

Evacuate, to empty.

Evaporation, smoak or vapors.

Eversion, an overthrowing.

Evitable, able to be avoided.

Evoke, to call forth.

Exagerate, to increase or amplifie a matter.

Exaltation, a lifting up.

Exanimate, to amaze, to dishearten.

Excommunicate, to thrust one out of an Assembly.

Excrescency, a wen swelling.

Exemplifie, to declare a thing at large, to alledge example.

Exempt, free from any thing.

Exercitation, use, practice.

Exhale, to cast out a breath or fume.

Exhibit, to give, to present.

Exhilarate, to make merry.

Exigent, a streight, a hard pinch.

Exodus, a going out.

Exordium, the being of a matter

Exorbitances, things above order, rule, or measure.

Exonerate, to unburthen.

Expatiate, to enwiden, to enlarge.

discovering of a thing.

Ethnick, a Heathen.

Extraction, a drawing out, also a descending from such or such a family. (ou side.

Extrinsecal, outward, or on the

Extruded, thrust out.

Exult, to rejoyce.

Exundation, an overflowing.

Exuperation, an excelling or surpassing.

Exustion, a burning.

Eyebite, to bewitch by the eye.

Ezekiel, the Prophet, signifieth seeing the Lord.

F.

FAbulous, false, as a lie.

Facetious, very pleasant.

Facile, easie.

Fables, wherein beasts and trees are feigned to speak; Aesop excelling all others in writing of fables.

Factious, troublesom contentious

Facilitate, to make easie.

Faculty, power, ability.

Facundity, eloquence.

Fallacious, deceitful.

Fanatick, mad, lunatick, yfrantick, having vain apparitions

Farce, to stuff.

Fascination, an eye biting, or bewitching by the eye, or by the force of imagination.

Fate, destiny, chance.

Fatigate, to make weary.

Faulconry, Hawk managing or the art of keeping hawks; famous were Mr. Birt, Mr.

Fealty, *an oath taken of Tenents to be true to their Lord.*
Feaver hectick, *that burns one inwardly, and makes cold without.*
Fecundity, *fruitfulness.*
Fell, *a skin.*
Fencemonth. *a month wherein Does do faun.*
Fencing, *the art of using and handling weapons useful and necessary for all Gentlemen*
Feofment, *a gift, or grant of any honours.*
Feracity, *plenty, and abundance.*
Ferocity, *fierceness.*
Fervent, *hot.*
Fiction, *a feigning, or invention.*
Figment, *a lye.*
Figurative, *which serveth for the representation of another thing.*
Fire-works, *shews or pastimes made upon the Land or water by fire, treated of by Dr. Bates.*
Fishing, *the art of Angling, or catching and ordering of fish, discoursed upon by Mr. Isaac Walton, and Mr. Taverner.*
Flux, *an issue of blood.*
Folid, *the full breadth of the Paper, being but two leaves in the sheet.*
Fomentation, *assuaging.*
Foppery, *foolery.*
Forestall, *to set afore anothers shop or stall, to hinder light.*
Formality, *an observing of good order.*
Formidable, *cruel, fearful, to look on.*
Fortitude, *strength.*
Fortification, *making strong a Town, to keep out the enemy.*
Foster, *to cherish.*
Fraction, *a breaking off.*
Fraternity, *brother-hood.*
Frication, *rubbing, or chafing.*
Frigidity, *coldness.*
Frontispiece, *a title graven in brass set at the beginning of a Book.*
Future, *things to come.*

G

GAbbing *lying.*
Galen, *a famous Physician.*
Gambages, *large leather cases, or stirrops to keep the legs clean in riding.*
Gaging, *the measuring of vessels for wine or Beer.*
Garbe, *custom or fashion.*
Garboyle *a great rude noise.*
Gargarisme, *a liquor to wash ones mouth.*
Gehenna, *hell.*
Generosity, *courage, nobleness of mind.*
Genitals, *the privy members of any living creature.*

Genius, *a good or bad Angel, the soul.*
Gentiles, *all that are not converted to Christ.*
Geomancy, *divination by circles in the earth.*
Genealogie, *a description of ones lineage stock or pedigree, as that which is most commonly bound before Bibles.*
Geography, *a description of the earth, by its parts and its limits, scituations, inhabitants, Cities, Rivers, fertility, and other observable matters; vide Thorography and Cosmography.*
Geometry, *an art of due proportion, consisting in lineaments, forms, distances & greatness; famous in this art were Euclid and* Dr. *Wybra.*
Germanity, *brotherhood.*
Gests, *noble acts, commonly of Princes.*
Geules, *in heraldry a red Vermilion colour.*
Glee, *mirth, joyfulness.*
Gloss, *a short exposition of dark sentences.*
Golden *number, a number to find out the feast of Easter.*
Golgotha, *a place of skulls.*
Gordion *knot, a knot that cannot be undone.*
Gratuity, *a gift given freely, a reward.*
Graduate, *one that takes his degree in the Universitie.*
Gratulate, *to shew ones joy in anothers felicity.*
Graunge, *a village, a farm, a lone house in the countrey.*
Graving, *belonging to the art of Calcography or cutting Effigies or fancies in copper, in which art are famous Mr. Farthorn, Mr. Lambart, Mr. Hertochs, and* Mr. *Leggain.*
Gubernate, *to govern.*
Guerdeon, *a reward.*
Gynophilus, *a lover of women.*
Gypsation, *a plaistering with morter.*
Gyration, *fetching a great compass.*
Gysarme, *a weapon with two Pikes at the end.*

H

HAberdupoise, *a weight of sixteen ounces:*
Hability, *handsomness.*
Hags, *spirits of Hell.*
Hamlet, *a village in the countrey:*
Harmony, *delightful musick of many notes.*
Haubergeon, *a coat of Male.*
Hawking, *vide Faulconry.*
Heben, *dull, blunt.*
Hecatombe, *a sacrifice wherein were offered a hundred beasts.*
Heluean, *wine, Claret wine.*

Hench-man, *a Page of Honour attending on a Prince.*
Hunt, *to catch, or lay hold on.*
Herbige, *pasture for cattle.*
Hercules, *the Son of* Jupiter, *a man famous for strength, he slew the Dragon, and got the golden Apples.*
Heroes, *great noblemen.*
Hesper, *the evening star.*
Hesperides, *the Garden where* Hercules *got the Apples.*
Hests, *commands, or decrees.*
Heterodox, *a contrary opinion to what is generally received.*
Hexametet, *a verse of six feet.*
Herauld *an Officer to proclaim peace or war.*
Herbary, Gerrard *and* Parkinson, *most famous in describing all kind of herbs.* vide Botannicks.
Hide of Land, *seven hundred acre,.*
Hierarchy, *an holy order of Angels.*
Hyeroglyphick, *a mystical representation properly by sculpture.*
Hillarity, *mirth.*
Hippocrates, *a famous Physitian.*
Homer, *a Grecian Poet.*
Humanity, *the nature and condition of man, also gentleness, mildness.*
Hydrography, *description of waters.*
Hyberbolical, *above all belief, or swifter than thought.*
Hysteron Proteron, *cart before the Horse.*

I

IAculation, *a darting, casting of darts.*
Idea, *the form of any thing conceived in the mind.*
Ides, *eight dayes in every moneth.*
Jeopardy, *hazard.*
Jests, *conceits and inventions for making of mirth, as the reading of* Scogins *and* Chees *jests.*
Jewelling, *the art of cutting and setting of jewels in which Mr.* Giffard *was very ingenious: besides many others being very dexterous.*
Ignominious, *shamefull.*
Iliads, *a book writ in Greek by* Homer *of the destruction of* Troy.
Illustrate, *to make famous.*
Illiberal, *covetous, base.*
Intestine, *in the bowels.*
Imagery, *carving or painting.*
Imbellishments, *ornaments.*
Imbroil, *to make more obscure.*
Imbrued, *stained.*
Immaculate *undefiled.*

...mence, *unmeasured.*
...munity, *freedom, liberty.*
Immutable, *constant unchangeable.*
Impaire, *to lessen.*
Imparadized, *to enjoy all true contentment.*
Imparity, *unlikeness.*
Impeach, *to hinder, to harm.*
Impensible, *without reward.*
Impetuous, *violent.*
Implore, *humbly to request.*
Impost, *custom.*
Imprecations, *cursings.*
Improperations, *reproachings.*
Impropriation, *Ecclesiastical living, coming by inheritance.*
...pugne, *to resist or assault.*
Impunity, *lack of punishment.*
Indulable, *that will not be flattered.*
Incendiary, *which setteth any thing on fire.*
Inclusive, *which containeth.*
Incongruous, *absurd, disagreeable.*
Incorrigable, *that cannot be amended.*
Inculcate, *to repeat a thing often.*
Inculpable, *blameless.*
Incursion, *a running in, a meeting together.*
Indefatigable, *not to be tired.*
Indefinite, *obscure, not determined.*
Indemnity, *pardon, escaping without punishment.*
Indeprecable, *that will not be entreated.*
Indigent, *needy, beggarly.*
Indignity, *unworthiness.*
Individual, *not to be parted as man and wife.*
Indocible, *which cannot be taught.*
Induce, *to bring in.*
Indulgence, *gentleness in suffering.*
Indurate, *to harden.*
Ineffable, *not to be spoken.*
Inexpiable, *which cannot be satisfied for.*
Infamy, *disgrace.*
Infatigable, *that cannot be wearied.*
Infatuate, *to besot.*
Inferre, *to bring in by way of argument.*
Infestuous, *noisom.*
Infirme, *weak.*
Inflammation, *a hot angry swelling.*
Inflect, *to bow, or make crooked.*
Influence, *a flowing power of planets and Stars.*
Infringe, *to break.*
Ingots, *a wedge of fine gold.*
Inhibit, *to forbid.*
Inherent, *abiding in a thing.*

Inhospitable, *not fit for entertainment.*
Innovations, *changes.*
Innate, *natural.*
Innavigable, *not to be sailed in.*
Innominable, *not to be named.*
Innoculate, *to graff.*
Insanable, *not to be cured.*
Inscrutable, *not to be searched.*
Insculp, *to ingrave, or cut.*
Insection, *a declaration, or long continuance.*
Insociable, *not fit to keep any Company.*
Inspection, *a looking into.*
Insinuation, *a cunning speech to get into ones favour.*
Inspire, *to breath into.*
Instauration, *a repairing.*
Instigate *to provoke.*
Instinct, *a natural inclination.*
Institute, *to appoint.*
Insult, *to boast proudly.*
Intactable, *not to be touched.*
Intaminate, *to defile.*
Integration, *a restoring.*
Integrity, *uprightnesse, just dealing.*
Intellect, *the understanding, and other faculties of the mind.*
Intemperance, *unruly, immoderate eating or drinking.*
Intercession, *an entreaty ones behalf.*
Intercourse, *passing, or sending from one to another.*
Interest, *right or title, profit made by usury.*
Interior *inward.*
Interlocution, *a speaking between.*
Interlude, *a pastime or play.*
Interpose, *to busie himself where he needs not.*
Interrex, *he that governs when there is no King.*
Interrogation, *the asking of a question.*
Interveiw, *meeting.*
Intimation, *a cunning signifying.*
Intoxicated, *to bewitch, to poison.*
Intrisecal, *inward.*
Introduct, *to lead in.*
Intumulated, *not buried.*
Invalidity, *weaknesse.*
Inveloped, *wrapped in.*
Inversion, *a turning upside down.*
Invest, *to cloath.*
Inumbrate *to cast a shadow.*
Invocation, *a calling upon.*
Innured, *accustomed to.*
Joculatorily, *merrily spoken.*
Jovinus *a famous historian.*
Ironically, *spoken scornfully.*
Irradiate, *to shine upon.*
Irregular, *contrary to rule.*

Ir-

Irrevocable, *not to be called back.*
Irrogate, *to impose.*
Itinerate, *to journey*
Judea, *jury.*
Judicious, *one that hath great judgement.*
Julius Cæsar, *a famous Roman, the first Emperour of Rome.*
Juncture, *a joyning together.*
Juror, *a swearer.*
Jurisdiction, *a lawful Authority.*
Juvenility, *youth.*

K.

KArena, *the twentieth part of a drop.*
Keel, *the bottom of a ship.*
Kenne, *to view.*
Kintal, *a hundred weight.*
Knight-service, *a tenure where a man was bound to bear arms, for the defence of the Realm.*
Knight, *a Title of dignity and honour, which worth is illustrated with divers distinctions*, viz. *Knights Batchelours, Knights Barronets, Knights of the Bath, Knights of the Carpet, Knights of the Garter, Knights of the order of St. John of Jerusalem, Knights of the Templers, or Knight of the Temple, Knights of the shire, Knights Marshall, Knights of Calatrava in Spain, Knights of the Star.*
Kyrie Eleison, *in the Greek, Lord have mercy uponus.*

L.

LAbyrinth, *a maze, turning in and out.*
Lacerate, *to tear.*
Lacrimate, *to lament, to cry.*
Landskip, *a piece of paintings wherein are woods, Rocks, houses, Rivers, or the Skie painted.*
Latitude, *the breadth of a thing.*
Lauril, *the bay-tree.*
Laonically, *shortly, pithilie.*
Lent, *the forty dayes fast before Easter.*
Leconomancy, *divination by water in a bason.*
Legion, *of horse and foot, 6826.*
Legislator, *a law-maker, or giver.*
Lemma, *argument.*
Leniment, *an assuaging.*
Lenitie, *gentleness.*
Lenitude, *slowness, negligence.*
Lessor, *he that letteth.*
Levity *lightness.*
Lesinoge *saving, sparing.*

Lepid, *pleasant, elegant graceful, witty.*
Libertine, *one of a loose life.*
Libidinous, *incontinent, full of lustful desires.*
Lineament, *the proportion of the body.*
Linial, *downright line.*
Liquation, *a melting.*
Literate, *learned.*
Liturgy, *the publick service of the Church.*
Local, *of or belonging to a place.*
Locusts, *grashoppers, and such like vermine.*
Logick, *the art of reason.*
Longanimity, *patience, long-suffering.*
Loquacity, *much talk and babling.*
Lorrel, *a devourer.*
Lossel, *a crafty fellow, a lout.*
Lotion, *a washing.*
Luctation, *struggling.*
Lubrick, *slippery.*
Lucifer, *the morning star, also an Arch-devil.*
Lucible, *that which is light of it self.*
Lucrece, *a Roman dame, who being ravish'd killed her self.*
Lucreate, *to eat ravenously.*
Luxury, *riot wantonness.*
Library, *a study of books.*
Lucubration, *night study.*
Lydford Law, *whereby first man is hanged, and after ward indited.*
Lyrick, *verses, or songs upon the harp.*

M.

MAchevalize, *to practice cunning and subtil policy.*
Macrate, *to soak in water, to make clean.*
Macrology, *long or tedious talk.*
Maculate, *to spot, or blemish.*
Magick, *enchantment, sorcery.*
Magnanimity *boldness, greatness of heart.*
Magnificence, *honour, stateliness.*
Mainprize, *the taking one out of prison, security for his forth coming.*
Malediction, *cursing, evil speaking.*
Malignant, *envious, spiteful.*
Mandare, *to command.*
Manna, *white, much like Coriander seed.*
Mansion, *a dwelling house.*
Manuscripts, *things written with the hand, not printed, but kept in writing for particular uses.*

Mar

Marches, *bounds lying betwixt two countries.*
Maritane, *bordering on the Sea.*
Mars, *the heathen god of battle.*
Maſculine, *mankinde*
Mature, *ripe.*
Maugre, *in deſpight of ones heart.*
Maxims, *true and general rules either in Divinity Law, or Phyſick.*
Maxime, *a true and general rule.*
Material, *which hath matter or ſubſtance in it.*
Meanders, *crooked turnings.*
Mechaniſm, *the learning of handy-craft trades.*
Mediocrity, *a mean or meaſure.*
Meliocrity, *a bettering.*
Memorandum, *to remember us of that which we would not forget.*
Memorize, *to recount.*
Mendicant, *begging.*
Meridian, *of or belonging to noon-tide.*
Merit, *deſert.*
Meſſalina, *an Empreſs of Rome, an unſatiable woman.*
Meſſias, *anuointed.*
Metaphor, *one word taken for another.*
Metaphyſicks, *ſupernatural Arts.*
Meteor, *ſnow, hail thunder.*
Method, *a direct way to teach.*
Mattins *morning prayer.*
Maze, *Labirinth.*
Mimical, *apiſh.*
Mimick, *a ſcoffer or jeſter.*
Midwifry, *of, or belonging to the practice, of the expert midwife, treated upon by* Maſter *Culpepper and others.*
Military, *warlike, of, or belonging to war, Colonel Elton, and Colonel Barkiff, the two chief in Engliſh.*
Miſcreant, *an infidell.*
Miſpriſe, *to have a low eſteem.*
Miſſion, *a ſending.*
Mode, *faſhion.*
Modern, *living now in our age.*
Moloch, *an idol like a Calf.*
Monology, *a long tale of little worth.*
Moral, *appertaining to civility, or good manners.*
Moroſity, *waywardneſs frowardneſs.*
Motto, *a ſhort ſentence, a word* good Sir *Mounſieur, in French, Mountebank, one that boaſteth on high of his great deeds, deceiving the people.*

Metropolis, *the mother City of any Country.*
Musick, *harmony, melody, either by Voice or Instrument.*
Mulct, *a fine or penalty.*
Mummy, *a thing like pitch, the fat of dead men kept by Apothecaries.*
Munificence, *liberality.*
Municipal, *priviledges of Laws belonging to Cities.*
Mutiny, *a quarrel among Souldiers.*
Mutual, *interchangeable.*
Must, *new Wine.*
Mundifie, *cleanse, purge.*
Mystical, *hidden, secret.*
Mythology, *an Exposition of Fables.*

N

NAta'lis comes, *an elegant Mythologer.*
Natural History, *an History of the nature of things, or things deduced from Nature;* Pliny *and the learned Sir* Francis Bacon *having written thereof.*
Navigation, *sailing, or the ordering and manaing of Ships.*
Napar, *fine linnen for the Table.*
Narration, *a declaring.*
Nectar, *the drink of the gods.*
Necromancy, *raising up evil Spirits or dead men ghosts.*
Negotiation, *business in traffique and trade.*
Nepenthe, *an Herb that expells sadness.*
Nero, *an Emperor of* Rome, *a cruel man.*
Neutrality, *of neither side.*
Ninny, *a fool.*
Night-mare, *Incubus.*
Nocent, *hurtful.*
Non residence, *unlawful absence from the place of our abode.*
Non-suit, *the letting fall of a Suit.*
Novelty, *newness.*
Nomenclature, *the numbering of Names, or Synonyma of sundry things.*
Nulli-fidian, *of no account in religion.*
Nusceous, *purblind.*
Nusance, *any annoyance, or dammage done to a house.*
Nutriment, *nourishment.*

O

OBfuscate, *to cloud, or darken.*
Objure, *to bind by Oath.*
Objurgation, *a chiding.*
Oblique, *crooked.*
Obligurate, *to spend in belly cheer.*

Ob

Obliterate, *to blot out.*
Obnoxious, *subject to danger.*
Obsequious, *dutiful.*
Obsolete, *old, out of use.*
Obstruct, *to hinder.*
Obtrude, *to thrust out.*
Obtuse, *dull, or blunt.*
Obumbrate, *to shadow.*
Obesity; *fatness, grossness.*
Occur, *to meet.*
Oeconomy, *government of a household.*
Officious, *serviceable, willing to please.*
Oligarchy, *the state of a common-wealth where a few persons have all the authority; of which government we of late years have sufficiently tasted.*
Olympick-games, *solemn games of activity.*
Omission, *a letting slip.*
Oppignorate, *to lay to pawn.*
Oppilation, *stopping.*
Opponent, *which opposeth or asketh questions.*
Opprobrious, *reproachful.*
Oppugn, *to resist.*
Oppulent, *rich, wealthy.*
Oratory, *eloquence in writing or speaking, also a place dedicated to prayer.*
Ore, *gold or silver colour.*
Ordinary, *a Judge having jurisdiction in Church-matters.*
Orient, *the East.*
Orifice, *the mouth of a wound or any other thing.*
Orisons, *Prayers.*
Orphan, *one that wants Father and Mother.*
Orthodox, *learned, of a sound judgment.*
Orthography, *a manner of true writing.*
Osier, *a withy.*
Ostentation, *a boasting.*
Overture, *an overturning, a sudden change.*
Ounce, *being the sixteenth part of a pound.*
Oyer and terminer, *a commission to hear and determine Causes.*
Pact, *a bargain.*
Pagan, *one that doth not believe in God.*
Palliate, *to cloak, to cover.*
Palm, *the tree that bears Dates, and no leaves but at the top.*
Pandect, *a book treating of all matters.*
Panick, *fear.*
Pantaloon, *a large Boot-hose top.*
Paragon, *a beautiful Lady.*
Paradise, *a Garden or pleasant place.*
Parallels, *lines at an equal distance, or the comparing one thing with another.*
Paradigm, *a pattern or example.*

Paramour, *a sweet-heart.*
Paramount, *the chief Lord of a Fee.*
Parasite, *a flatterer, or treacher friend.*
Parity, *likeness.*
Parsimony, *thriftiness, good husbandry.*
Participate, *to partake or have a share in a thing.*
Partisan, *a weapon like a Halbert.*
Parvity, *smallness.*
Pasche, *the Feast of Easter.*
Pastor, *shepherd.*
Paternal, *belonging to a Father.*
Pathetical, *moving affection.*
Patriarch, *a chief Father of the Church.*
Patrimony, *goods, or lands left by friends.*
Pavillion, *a Tent for war.*
Perambulation, *walking about.*
Peccant, *faulty.*
Pedantick, *a base ignorant fellow.*
Pendent, *hanging downward.*
Penetrable, *easie to be thrust or pierced through.*
Penelope, *a chast Woman.*
Perforations, *little passages.*
Periwig, *false hair.*
Perpetuity, *everlasting.*
Perspicuous, *clear.*
Pervert, *to turn one from good to bad.*
Pestiferous, *mortal, deadly.*
Pettifogger, *a troublesom make-bate, an ignorant medler in Law.*
Petulant, *sawcy.*
Phantasm, *a Vision, or imagined appearance.*
Pharisee, *a sort of Jews professing more holiness than the common sort.*
Philomathy, *the love of learning.*
Phantastical, *foolish following every fashion.*
Phlebotomy, *blood letting.*
Physiognomy, *an art which teacheth to know the disposition of men by their Faces.*
Petulant, *Contumelious, apt to Affront.*
Peccant, *vitious.*
Philology, *the love of learning.*
Pirate, *a Robber at Sea.*
Placability, *gentleness.*
Plato, *a famous Philosopher.*
Plausible, *that which greatly pleaseth.*
Plebean, *one of the common people.*
Plenary, *full, entire.*
Plumbeous, *full of lead, heavy.*
Plenipotentiary, *invested with Power, and Authority, as an Ambassador, or Commissioner from their King, to whom they are sent to treat of deter-*

determin with an enemy or other person, such points as are in Commission.

Pocahuncas, Daughter to a savage King of Virginia.

Poetaster, a counterfeit Poet.

Poligamy, the having of many wives.

Poppæa Sibina, wife to Nero.

Popular, famous with the common people.

Portage, carriage.

Portend, to fore-shew a thing.

Positive, that which is propounded.

Posthume, born after his Fathers death.

Polyglot, that speaks many languages.

Pravity, naughty, wicked.

Precaution, warinss, fore-warning.

Precipitate, to throw down headlong.

Precontract, a former bargain.

Predicament, a different order in the nature of things.

Prædicate, to foretell.

Prefect, a chief Magistrate.

Pregnant, witty, apt, forward, or great with Child.

Printing, an Art invented by John Guttenberg, 225 years ago, and being so useful is still much practised by most Nations in the world.

Prejudicate, to judge rashly.

Premunire, a punishment wherein is loss of goods and liberty, saving life.

Prefuse, foreskin.

Presage, foretell.

Presbitery, priesthood.

Prescience, a knowing before.

Pressure, an oppression.

Pretext, a colourable excuse.

Prevalency, prevailing.

Prigg, to steal.

Prodigious, monsterous.

Product, brought forth.

Prolix, long, or tedious.

Prolocutor, one that speaks first or for the rest, a speaker.

Propaginquity, nearness.

Propitiation, an appeasing of Gods anger.

Propose, to offer, to set forth.

Proselyte, a stranger converted.

Prosodie, the true pronouncing of words.

Providence, foresight, care.

Proviso, a condition made in any writing.

Prowess, strength, courage.

Promissory, pertaining to a promise.

Pseudo-martyr, a false martyr.

Puber-

Puberty, *ripeness, fourteen in men and twelve in women.*
Pudor, *shamefastness.*
Pularity, *girlishness.*
Punctual, *one as good as his word.*
Purgatory, *a place of purging.*
Purport, *an intent or meaning.*
Pusill, *small.*
Pustule, *a wheal, or blister.*
Put id, *corrupt.*
Puerilitie *childishness.*
Pythagoras, *a famous Philosopher, the chief that held the passing of souls out of one body into another.*
Pyromancy, *divination by smoak or fire.*

Q.

Quadrant, *four-square.*
Quaint, *fine, strange.*
Quest, *a search or enquiry.*
Quiddities, *subtil, dark speeches.*

R.

Rabbi, *Master, or Doctor.*
Radiant, *bright, shining.*
Rabbin, *a great Doctor, or teacher.*
Radical, *of or belonging to the root natural.*
Raritie, *to make thin.*
Ratification, *a confirmation or allowing.*
Rape, *a violent ravishing of a woman.*
Resumme, *to take again.*
Recapitulate, *to relate in brief.*
Reciprocal, *of, or belonging to returning.*
Recognizance, *an acknowledgment.*
Recruit, *to recover ones self.*
Recusant, *which refuseth to do a thing.*
Redundancy, *an overflowing, abounding, or exceeding.*
Refell, *to disprove.*
Refined, *purified.*
Reflection, *a bowing, or bending back.*
Remonstrance, *reasons given or shewed.*
Refulgent, *bright, shining.*
Refund, *restore.*
Regality, *authority of a King.*
Regrator, *he that buyeth victuals to sell within four miles.*
Regress, *going back.*
Rejoynder, *a second answer.*
Remit, *to forgive, also to send back.*
Remunerate, *reward.*
Republick, *Common-wealth.*

Repugn, *to resist.*
Resentment, *sensible of a disfavour or injury.*
Result, *to keep back.*
Retaliate, *to quit like for like.*
Retract, *to call back.*
Retribution, *a reward or recompence.*
Retrive, *to seek again.*
Retrograde, *backward*
Revert, *to return.*
Robustious, *strong.*
Regicide, *he that murthereth a King.*
Reverse, *disanul repeal.*
Rhetorick, *the Art and Science of Eloquence, or of speaking well and wisely.*
Rigid, *hard, stubborn.*
Risco, *great hazard or danger.*
Rubrick, *order, or rule written.*
Rural, *of, or belonging to the Country.*
Rustication, *a dwelling in the Country.*
Recede, *to depart from, to go back.*

S

SAbbath, *a day of rest.*
Sagacity, *swiftness, quickness of understanding or sharpness of wit.*
Sally-ports, *the back or postern Gates, Gates to issue out of a Fort or Bulwark.*
Satiety, *fulness.*
Satyre, *a wild god of the woods.*
Satan, *the Devil.*
Skeleton, *the bones of a man without flesh or skin.*
Schismatical, *erroneous.*
Scholastical, *learned.*
Scheme, *brief Tbale.*
Secular, *worldly.*
Sedulity, *diligence.*
Seneca, *a stoick Philosopher.*
Sermons, *discourses in Divinity, explaining some text of Scripture, or applying it.*
Sewer, *one that placeth the meat at Table.*
Sewers, *common channels.*
Signal, *a sign or note.*
Sin, *derogating or erring from the Law.*
Sinister, *unhappy, harmfull.*
Solœcism, *a false manner of speaking.*
Solicitous, *careful.*
Sophister, *a subtil caveller in words.*
Sordid, *base, filthy.*
Species, *the different kind of a thing.*
Speculation, *a spying, a considering, a deserning*
Sphere, *a round circle.*
Spleen, *the milt, of man or beast.*
Stanaries, *mines of Tin.*
Stattocks, *a mechanick Art, treating about weights and measures.*

Steed,

Steed, *a lusty horse.*
Steril, *barren.*
Stigmatical, *a lewd liver.*
Stupid, *dull, blockish.*
Staple, *any Town or City of Trade to bring Wool, Cloath, Lead, Tin, or other Merchandize.*
Sublime, *high and lofty.*
Subordinate, *under another.*
Subsidy, *aid or succour.*
Subvert, *to overthrow.*
Sulpher, *brimstone.*
Summary, *brief.*
Superficies, *the outside of a thing.*
Superlative, *highest.*
Supersedeas, *forbidding.*
Surplusage, *more than needs*
Surrogate, *a substitute.*
Surveying, *the Art of measuring of lands, woods, or heaths.*
Swain, *a Servant.*
Sycophant, *a tale-bearer, a slanderer.*
Sympathize, *mutually to embrace each other.*
Symptomes, *grief following a disease, also, signs whereby to discover the nature of a disease.*
Syntax, *a joyning together of parts of speech in one construction.*

T

TAbernacle, *a Tent or Pavillion.*
Taciturnity, *silence.*
Tallent, *a thing given to improve.*
Tollage, *Freight or Custom.*
Tardy, *slow.*
Tarquin, *last King of* Rome.
Tautology, *often repeating a sentence.*
Tenebrous, *dark.*
Tergiversation, *seeming to run away but stand to it wrangling.*
Terminate, *to end.*
Testator, *he that maketh a will.*
Tetragrammaton, *the great name of God* Jehovah.
Tetrarch, *a Prince ruling a fourth part of a* Kingdom.
Theams, *sentences whereupon one speaketh or writeth, commonly given as Exercises to Scholars.*
Theorick, *study, the inward knowledge of a thing.*
Thrall, *bondage, misery.*
Tinctures, *spots or stains in dying.*
Titulation, *a tickling.*
Torrent, *hot.*
Tranquility, *ease, quietness of mind.*
Transpiration, *breathing out the vapours.*
Transmute, *to change.*
Traverse, *to go across or overthwart.*
Trepan, *betray.*

Tripartite, *threefold.*
Tragœdy, *a play or history.*
Trivial, *base, vile, of no estimation.*
Troy-weight, *twelve ounces.*
Turnid, *filthy.*
Type, *the figure, or shadow of a thing.*
Tyrociny, *an apprentiship, a beginning in the Military Discipline.*
Typography, *belonging to printing.*

U

UAcuity, *emptiness.*
Vaulting, *the Art of leaping over horses or posts, described by Master Stokes.*
Vaunt, *to brag or boast.*
Vegetable, *belonging to plants.*
Veil, *a covering for women.*
Venerable, *worshipful.*
Venial, *easily pardoned.*
Venus, *one of the seven planets, also the goddess of Lust or Penury.*
Versed, *very perfect in.*
Version, *a turning.*
Vert, *green.*
Vicinity, *neighbourhood.*
Vicissitude, *change.*
Vie, *to dare or threaten.*
Vigilancy, *watchfulness.*
Virility, *manhood.*
Vivacity, *liveliness, long life.*
Universe, *the whole.*
Vociferation, *a loud voice.*
Voluminous, *a great book, or a man having great volumns.*
Urim, *learning.*
Utensil, *necessary houshold-stuff.*
Utility, *profit.*
Vulnerate, *to wound or hurt.*
Vulpinate, *fox-like to deceive.*
Vulsion, *a pulling.*
Uxorious, *dotage upon a Wife.*

W

WAne, *to perish, to decay.*
Warison, *a reward.*
Welkin, *the whole sky.*
Welked, *withered.*
Wile, *deceit, craft.*
Wisedom, *the truth and reason of things, which all men should seek after.*
Wreck, *the loss of a Ship at Sea.*
Writ, *the Kings precept for a distress to be taken.*

Xeno-

X

Xenodochy, *hospitality.*
Xenophon, *a famous Athenian Philosopher.*
Xerxes, *a King of Persia*

Y

Yarrow, *faint-hearted, fearful.*
Year and day, *a construction commonly used in the common Law.*
Yeoman, *the next degree to a Livery or Gentleman.*
Yexing, *sobbing.*
Yonker, *a lusty lad.*
Yore, *long ago, of old.*

Z

Zelotypie, *jealousie.*
Zoography, *a description or painting of Beasts and Birds.*
Zodiack, *a circle in the Heavens, in which the twelve Planets are placed.*
Zone, *a belt or girdle.*
Zygost, *one appointed to look to weights, a Clerk of the Market.*

FINIS.

Some Books Printed for, and to be sold by William Lee.

PLutarch's Lives, with the new Lives added, 1657.
Mr. *Leigh's* Body of Divinity.
His ANNOTATIONS on the New Teſtament
Lord *Bacon's Reſuſcitatio*, being his laſt Work. 1661.
Lord *Cokes* 11. Parts, Engliſh.
Bulſtrod's Reports, three Parts.
Lane's Peports.
Winche's Reports.
Leonard's Reports, the ſecond Part,
Special and ſelected Law Caſes.
Bracton.
Weſt Precedents, the firſt Part.
Shepheard's Touchſtone of common Aſſurances.
Judges ARGUMENTS of SHIP-MONEY.
Crumpton's Juriſdiction of Courts.

Brit-

Britton.

Tratman's Abridgment of Lord *Cokes* Reports.

White, in praiſe of the Law.

Clark's Vade mecum.

Youth's Behaviour, the ſecond Part, containing excellent Directions for the Education of young Ladies, being now prepared for the Preſs, will be publiſhed within few moneths, as alſo *Gods Revenge againſt Murther,* in thirty Tragical Hiſtories.

There is a little Book newly re-printed the 17th. of *May,* 1667. called *The Worth of a Penny, or, A Caution to keep Money, with the Cauſes of the ſcarcity, and miſery of the want thereof in theſe hard and mercileſſe times; as alſo, What honeſt Courſes men in want may take to live, by* Henry Peacham *Mr. of Arts, ſometime of* Trinity *Colledge,* Cambridge. Alſo many uſeful Obſervations are added (for the good of many that have ſuffered by the late Dreadful Fire) by a lover of the Author in his life-time. Printed as in the Title.

...e enough in the Small, untill they ...n ſpan their own Waſts.

But what a deſperate, what a wilfull Inconvenience is this? By this means they reduce their Breaſts into ſuch pinching Extremities, that it doth ſuddenly engender in many a noiſome Breath, and by ſhutting up themſelves in a Whale-bone Priſon, they open a door to Conſumptions, and other perillous Inconveniencies. It ſeems this fooliſh Faſhion was in the Time of *Terence*, as may appear in his Comedy called *Eunuchus*: To be over-ſtraitly laced moſt perillous.

Haud ſimilis Virgo eſt Virginum noſtrarum, quas matres ſtudent demiſſis humeris eſſe vincto pectore, ut graciles fiant.
Si quæ habitior eſt paulò, pugilem eſſe aiunt, deducunt cibum.

This Maid is nothing near ſo pretty,
As are the Laſſes in our City,
Whoſe Bodies are ſo cloſely lac'd,
To make them have a handſome Waſt.

This fooliſh Cuſtome is much practiſed at *Ausburge* in *Germany*, as well as in *England*, and ſome neighbouring Nations that do affect Novelty. *They are* (he ſaith) *ſtrait laced, and ſlender, with ſhoulders pen'd in, leſt being full bodied, they ſhould be thought to be of too*

maſculine a Temper. And this may be one Cauſe why many are now troubled with the Epidemicall Diſeaſe, called in *French* the white Flowers, a Diſeaſe ſo unknown in former times, that Ancient Women boaſt they never heard of it.

To be too ſtrait laced is the occaſion of many Diſeaſes.

Paræus making mention that the Bodies of Female young Children, are more moiſt, and more tender, than the Bodies of the Male, doth affirm, that thereupon they become oftentimes more crooked, by the crooked poſture of their Bodies, in carrying, ſitting, ſtooping, or the like. Moreover he affirms, that Crookedneſs is ſeldome incident to the Countrey people, but is for the moſt part incident to thoſe who live in Cities, or the Habitations of great perſons; and this comes to paſs, by the ſtraitneſs of the Garments which they do wear, occaſioned by the folly of their Mothers or Nurſes, who while they ſtrive to have their young Daughters Bodies ſo ſmall in the middle, do pluck and draw their Bones awry, and make them Crooked, for the ligatures of the Back bone being very tender, at that age and ſoft and moiſt withall, the muſcles or ſpondels do eaſily ſlip aſide.

ses whilest they too straitly do lace the Breasts, and Sides of Girls, on purpose to make them slender, do cause the Brest bone to cast it self aside, whereby one Shoulder doth often become bigger, and fuller than another. From hence the said Children become Asthamatick, that is, to have an evil breath, the Lungs and Muscles which serve for breathing, being pressed together, and straitned.

It oftentimes causeth Deformities.

The same Errour is committed, if they lay their Children more frequently along upon their Sides, than upon their Backs, or if taking them up when they be awake, they take them by the feet, and Legs, and never put their other hand under their Backs, never so much as thinking that Children grow most towards their Head. *And I would to God* (sayes my Author) *that the Inconsideration and Imprudency of many Mothers, did not unwittingly many times cause a Deformity in their Children, whilest they are in their womb; for not to mention those Impressions of Deformity, which depend upon Imagination, Affrights, or Blows, they are oftentimes occasioned by the ill placing of the Mothers Body as she is sitting, for hereupon not only the Body of the Mother, but the Body of the Child enclosed*

The care which Women great with Child should have.

in the womb, is oftentimes perverted and distorted. Therefore many Gentlewomen who all the time of their going with Child, do sit with their Legs across, or with Bodies bowed downwards towards their Knees, or do wear long bellied, and strait laced Garments, do bring forth Children awry, or distorted in their Hands or Feet, because the Child can neither move freely, nor commodiously extend his members.

More cautious (according to *Spigelius*) and far more advised, are the *Venetian* Dames, who never do lace themselves so straitly, and do account it an excellence of beautifull proportion, to be round and full bodied, to attain which comelines, they use all the Art that possibly they can, and if they cannot be corpulent by Nature, nor yet really be brought to it by Art, they will yet counterfeit such a fullness of Body, by the looser Garments they wear on them.

Chap. XI.

Of their knowledge in Spicery, &c.

IT is a very commendable quality in Gentlewomen, whether young or ancient, to visit the sick, which that they might perform with as much Reputation as Charity, they should have some knowledge in Physick, and in the severall operations of Herbs and Spices. This indeed would be too great a task for our present Institution, but because we are to give an essay to all things, which belong to the education of young Ladies and Gentlewomen, we will touch a little upon this.

And in the first place, because the Knowledge of the sundry sorts of Spices is very requisite, whether for persons sick, or in health, we will begin with them.

Pepper is a very hot and dry Spice, even to the fourth degree. Black Pepper is with us most in use; it heateth much, it cutteth tuff and gross flegm, it helpeth Concoction, and is good against Crudities, it is not to be small beaten, for fear of enflaming the Pepper the Nature of it.

Bloud, it is more ſafely to be uſed in old Age, than with younger people, for whom the too frequent Uſe is exceeding hurtfull.

Ginger the Nature of it.

Ginger is the next, which is ſaid to be hotter than Pepper, but it is ſo ſpoken in this reſpect, not that Pepper is much cooler, but becauſe the biting heat of Pepper is leſs durable, and is not of ſo terreſtriall a ſubſtance. Dry Ginger is very hot, and though not ſo much in uſe to ſeaſon either Fiſh, or Fleſh as Pepper, it is good to help Digeſtion, and to open obſtructions, to diſcuſs wind, and to expell it out of the Body. Green Ginger preſerved in the *Indies* is not ſo hot, and it is good to eat faſting for a wateriſh or a windy ſtomack, the more moiſt and ſucculent it is, it is ſo much the better. That which is here prepared and preſerved in Syrrup is not ſo good, and it is hardly to be concocted by a weak ſtomack, of which many Experiments are to be given.

Cloves and how profitable.

Cloves is a Spice brought from the Eaſt *Indies*; they comfort the Head, Heart, and Stomach, they help the eye-ſight, and Concoction, and ſtrengthen Nature, they are good againſt Faintings, and Swounings, and

againſt

againſt the Plague, or any other Infectious Diſeaſe, they are good againſt all fluxes of the Belly, proceeding of cold Humours, they ſtrengthen the retentive faculty, and make the breath ſweet, but young people, and hot, and Cholerick Complexions are to be ſparing in the uſe of them, as of all other ſort of Spices.

Nutmeg is the fruit of a tree growing in the Eaſt *Indies*, and it is covered with that Spice which we call Mace. Nutmeg is accounted hot and dry in the ſecond degree, and are good for the ſame Cauſes for which the Cloves are commended. Nutmeg is very aſtringent, and good for Cold, Flegmatick bodies, and cold Diſeaſes, and Fluxes. The Nutmeg being yet green, and covered with a green Huſk as the Walnut, is preſerved in the *Indies* as the Ginger, but it is not ſo hot nor drying; it is very comfortable for the Head, and Stomack. Nutmegs good, and for what.

Mace covereth the Nutmeg, as already is expreſſed, it doth partake of the ſame Nature with it, it doth ſtrengthen the Animall parts, and it is good againſt Fluxes, and ſpitting of bloud. Mace in what Degree hot, and how comfortable.

Cinnamon is the inward Rind, or

Bark

Bark of a Tree growing in the East *Indies*; it is hot and dry in the third Degree, and yet in regard of the tenuity of its parts, it is thought not to heat so much as some other Spices. This Spice both in regard of its fragrant Smell, and pleasantness to the Palate, may justly challenge the first place of Excellency; it comforteth the Spirits, and doth open obstructions both of Men and Women, it furthereth the expulsion of the Birth, helpeth Concoction, and expelleth Urine: But the same Cautions in it, as in the Waters distilled from it, are to be observed, which have been mentioned in the former Spices.

Cinnamon and its properties.

Saffron though growing at home, is nothing inferiour to any of the former; it is hot in the second, and dry in the first Degree: It reviveth the vitall Spirits, it is good against all obstructions, it is very good against the Jaundies, and the stuffing of the Pipes of the Lungs, it is good to further the monethly Courses, and to facilitate Birth; but if it be taken in too great abundance, it doth much offend the Head, and the Brain, and procureth oftentimes the Head-ach, and instead of facilitating the Birth, the excess

The praise of Saffron.

of

of it may procure abortion.

We shall follow the trace of good husbandry, and from Saffron we shall descend to Honey, which is hot and dry not above the second degree at most. It is a soveraign Preserver from putrefaction. Cholerick constitutions and young people are to be carefull, as in the others, so in this also, how they fall into an excess with it, and rather leave it to old age, which may more safely use the same. It is undoubtedly best for phlegmatick complexions, for in those of a hotter constitution, it is suddenly converted into Choler: It is farre better boyled, than raw, and is more nourishing and easier of digestion.

Garden Honey best, and how to be Clarified.

The best Honey is very sweet, pleasant of smell, of a cleer, and yellowish colour, indifferent stiff, and firm, yeelding but lettle scumme in the top when it is boyled. The Garden Honey is the best; it is clarified by adding a little water unto it, about the fourth part, and so scum it whiles any froth ariseth, or till the water be evaporated, which is easily known by the bubbles rising from the bottom; If you will have it more pure, put into every pound of Honey the white of an Egge, and afterwards

wards ſcum it again in the boyling: Honey is good in divers pectorall Infirmities, the Cough, ſhortneſs of Breath, the Pleuriſie, &c.

Although (as I have ſaid) Honey moderately taken doth open obſtructions, being of a cleanſing faculty, yet immoderately taken, it doth engender them, and many other Diſeaſes are procured ariſing from it.

In the next we ſhall give you an account of Sugar, which being more pleaſant to the palate, is become in theſe latter Ages of a farre higher eſteem, and every where in frequent uſe, as well in Sickneſs as in Health: It is certain that the Antients had not the Knowledg of Sugar, ſo commonly as we have attained to it. They indeed knew Sugar Canes, and ſome Sugar they had, which naturally was congealed on thoſe Canes like Salt; they had alſo a kind of liquid Sugar which they ſqueezed out of the Canes, and uſed it in the ſteed of Honey, but it doth no where appear that they had the Art of preparing it, as now it is in uſe. Sugar is neither ſo hot nor ſo dry as Honey. The courſeſt being the browneſt is the moſt cleanſing, and approacheth neereſt to the nature of Honey. Sugar is good for abſterſions

Sugar unknown to the Ancients.

Brown Sugar the beſt.

abſterſions in Diſeaſes of the Breſts, and Lungs. That which we call Sugar-candy, being well refined by boyling, is for this purpoſe in the greateſt requeſt: And although that Sugar in it ſelf be opening and cleanſing, yet being too much uſed, it produceth dangerous effects in the Body, as the Jaundies, Cachexies, and Conſumptions; it rotteth alſo the teeth, and maketh them to look black, and many times it cauſeth a noyſome and a diſtaſtfull breath: And to what may the great number of people that weekly die of the Conſumption weekly in the City of *London* be imputed, as many Phyſitians now living in it do affirm, but to the immoderate eating of Sugar plums, and ſuch ſort of Confections.

Sugar taken too much very hurtful.

There is one thing beſides of which you are to take an eſpeciall notice, which is, that a great ſtore of our fineſt Sugar, and which is moſt called for, is refined, and whitened by the means of the lee of lime, which how prejudiciall it is to our health I leave to every one to judge.

Some hard Sugar very dangerous

I ſhould here give you an account of the skill in ſeverall common Diſeaſes, and of what Medicines are moſt effectuall for their recovery, in which our

accomplished

accomplished young Gentlewomen ought to be instructed, but if I should be so precisely curious as to fall upon all particulars, I should make this little Book to swell into a volume; I shall therefore forbear the further discourse of Diseases, and having told you of the nature of severall sorts of Spices, I shall only acquaint you, that we have here at home in our own Gardens, and under our own Hedges, many excellent Aromaticall Plants, such as Rosemary, Lavander, Time, Savory, Sage, Mints, Pennyroyall, Bazill, sweet Cerfueil, Avens, Angelica, and many others, insomuch that some Galenists do wonder, that being supplied at home with such excellent Simples, we should seek so eagerly for outlandish Spices, which by the difficulty of transportation, or by the carelesness of the Merchant, are often brought unto us rotten and worm-eaten, or at least by their age have lost a great deal of their virtues.

Excellent Plants in our own Countrey as good as Spices.

But before I take my Pen quite off from this paper, which was intended to represent the wayes of Recovery of certain Diseases, I shall only acquaint you with a great Inconvenience, and practised by many, which is, they are unwilling that the sick person in

Air to refresh the Bloud. Now whatsoever Air is next unto them, be it good or bad, they do draw it in: And therefore if this foul sweaty Linnen do lye about them, or upon them, undoubtedly the Arteries will draw in the noisome Airs of it, which will suffocate the naturall Heat, and by consequence prolong the disease. *Laurentius Jubert* in his Book entituled, *Des Erreurs populaires*, to confirm this Truth, doth give this Instance, *Let any Person come newly out of a hot Bath, where great store of Dust is newly raised, and he shall presently feel a kind of pricking over his whole Body, which is nothing else but these atomes of Dusts drawn in by the Arteries.*

By this then it doth infallibly appear, that the skin ought to be cleansed from all Corruption, and the Pores and Passages to be kept open and clean, by removing whatsoever may obstruct the same. And this I have purposely in this place inserted, that young Ladies and Gentlewomen may see how much they are oftentimes injured, by their Ignorant, and wilfull Nurses, that do attend them.

Chap. XII.

Of the Art of Candying, and Preserving; as also touching Preserves, and Pomanders, &c.

These are curiosities which are not only commendable, but required in young Ladies and Gentlewomen; to represent them at large would ask more Art, and Time, than I have either the ability or the leisure to perform it; and besides there are already in print, many excellent Books concerning the same Subject, as *The Queens Delight*, for Candying, and Preserving: *The Compleat Book*, for dressing of Flesh, and Fish, as also for the ordering of Sauces, and the making of severall sorts of Paste: Also another Book entituled, *Severall selected Experiments*; with many others.

Chap.

Chap. XIII.

Of the Art of Diſtilling.

IN the firſt place, the young Gentlewoman is to be furniſhed with very good Stills, for the Diſtillations of all kind of Waters, which Stills muſt be either of Tin, or ſweet Earth, and in them ſhe ſhall diſtill all manner of Waters, meet for the Health of her Houſhold, as Sage-water, which is ſoveraign againſt all Rheums and Collicks, Angelica-water good againſt Infection, Radiſh-water good for the Stone, Vine-water for Itchings, water of Cloves for the pain of the Stomack, Eye-bright-water excellent for weak and dim Eyes. And if you would have your diſtilled Water to look of ſuch, or ſuch a Colour, or of what Colour you do pleaſe; Firſt you muſt diſtill your Water in a Stillatory, and then put it in a Glaſs of great ſtrength, and fill it as full as you can with thoſe Flowers whoſe Colours you deſire, and then ſtop it, and ſet it in the Stillatory, and let it diſtill, and you ſhall have the Colour you diſtill.

How to diſtill after what colour you pleaſe.

There are six precious Waters, which it is said that the Famous *Hippocrates* made, and sent to a Queen sometimes living in *England*, which here for the Novelty thereof I will insert.

Take Fennell, Rue, Vervin, Endive, Bettony, Germander, Red Rose, Capillus Veneris, of each an ounce, stamp them, and keep them in White-wine a day, and a night, and distill Water of them, and divide it in three parts, the first part you shall put in a Glass by it self, for it is more precious than Gold, the second part is said to be as precious as silver, and the third part as soveraign as Balm. This Water purgeth all gross humours, and is very excellent for the Eye-sight.

A Water more precious than Gold.

The second is, Take a pound of Sal-gemma, and lap it in a green Dock-leaf, and lay it in the fire till it wax white, then put it in a Glass against the Air one night, and in the morning it will be turned into a Water like to Christall; keep this Water well in a Glass, and put a drop thereof into the Eye, and it shall cleanse and make sharp the Eye-sight; it is good for any Evil at the Heart, for the Canker, and the Morphew.

The

The third is, Take the Roots of Fennell, Parſley, Endive, and Bettony, of each an ounce; firſt waſh them well in luke-warm water, and bray them well with White-wine a day, and a night, and then diſtill them into Water. This Water is moſt excellent for the Head and Eyes.

The fourth is, Take ſeeds of Parſly, Achannes, Vervin, Carawayes, and Centory, of each ten drams; beat all theſe, and put them in warm water a day, and a night, and then put them into a Veſſel to diſtill. This Water is moſt precious for all ſore Eyes, and very good for the Health of the Body.

A very precious Water and the manner how to diſtill it.

Fifthly, Take Limmell of Gold, Silver, Lattin, Copper, Iron, Steel, and Lead, and Lethargy of Gold, and Silver: Take Calamint, and Columbine, and ſteep all together, the firſt day in the Urine of a Man-Child, that is to ſay, a day and a night, the ſecond day in White-wine, the third day in the Juyce of Fennell, the fourth day in the white of Eggs, the fifth day in Womans Milk, that nurſeth a Man Child, the ſixth day in red Wine, the ſeventh day in the whites of Eggs, and upon the eighth day put all theſe toge-

ther, and diſtill the Water of them, and keep this Water in a Veſſel of ſilver, there can be nothing too precious to contain it. It expelleth all Rheums, and all manner of ſickneſs from the Eyes, it wears away the Pearl, the Pin and the Web, it dràweth again the diſtorted Eye-lids unto their own place, it eaſeth the Ach of the Head, and maketh thoſe that uſe it to look young even in old age.

Sixthly, Take the Goldſmiths Stone, and put it into the fire, till it be red hot, and quench it in a pint of White-wine, and do ſo nine times, and afterwards grind it, and beat it ſmall, and cleanſe the Water as clean as you may, ſet it afterwards in the Sun, with Water of Fennell diſtilled, untill it paſs over the Touch four or five inches, and when you will uſe it, ſtir it all together, and then take up a drop with a Feather, and put it on your Nail, and if it abide, it is very good, then put it into the place that runneth, and annoint the Head with it, if it aketh, and the Temples alſo: And this upon Experience hath done much good, and it is ſaid to be the ſame, which many Mountebanks about this City of *London* do ſo much boaſt of.

But

But ſince the Art of Chymiſtry is ſo much in our dayes in requeſt, there are many ſoveraign things conducible for the Health of Man, which by them are every day found out, and for your better ſatisfaction I muſt refer you to them.

Chap. XIV.

Of Dayries, and the making of Butter and Cheeſe, and other things belonging to Countrey-Gentlewomen.

I Muſt now ſpeak ſomething of Dayries, for the better ſatisfaction of the Gentlewomen both in City, and Countrey, that ſo the one might the better underſtand the practice in the Countrey, and the other being delighted with her own Experience, may give a full Conſent to the Truth of what we ſhall deliver.

How to chooſe the Kine.

In the firſt place, the Kine muſt be of the beſt Choice, and Breed, that can poſſibly be procured, the larger the Cow is, the better ſhe is, and a good Reaſon is given for it, for when ſhe grows old, ſhe may be fed, and made fat, and fit for the Shambles, and

good Beef is better Nouriſhment than Milk.

The Marks of a good Cow.

The Signs of a Cow that gives good Milk are a wreathed Horn, a thin Neck, and a large hairy Dewlap, a full Udder, and the Teats long and thick.

The beſt Kine that are black, are ſaid to come from *Cheſhire*, *Lancaſhire*, *Derbyſhire*, *Yorkeſhire*; and the beſt Cows red, and which give of all the moſt nouriſhing Milk, do come from *Glouceſterſhire*, and *Sommerſetſhire*; the pied Kine come generally from *Lincolnſhire*. Amongſt theſe the good Huſwife may take her Choice as ſhe pleaſeth; but above all things ſhe muſt be ſure, that the Bull be of as good a Breed, as the Kine themſelves. And it is very good counſell, that if at any time you buy any Kine to encreaſe your Dairy, you muſt be careſull that they do not come from a Soyl, that is more fruitfull than your own, but that rather they come into a better Paſture, for then they will proſper, and thrive with you; when otherwiſe they will pine away, and fall into Diſeaſes, as piſſing of bloud, and other Inconveniencies.

Thoſe Kine are ſaid to give moſt Milk,

Milk, which have but lately calved. For a Cow to give two Gallons at a Meal is rare; there are many who give conſtantly a Gallon, and a half, but if a Cow gives at once but one Gallon at a time, and that conſtantly, ſhe may paſs very well for a good Milch Cow. When Kine do give moſt Milk.

The beſt time for a Cow to calve in, is the latter end of *February*, and in the Moneths of *March*, and *April*, for then the Graſs is either coming on, or ſpringeth up in its perfect goodneſs. The beſt time for a Cow to calve.

The beſt and moſt approved hours for Milking, are in the Spring and Summer, betwixt five and ſix in the morning, and about ſix of the Clock in the evening. And although ſome there are, who will have their Kine milked in the Summer-ſeaſon, betwixt twelve and one, yet there is no profit that can ariſe from it. It is an old Proverb, *That two good Meals are better than three bad ones*: It is the worſt point of Huſwifery that can be, to leave the Cow half milked; for beſides the loſs of the Milk, it is the only way to make the Cow dry, and altogether unprofitable to the Dairy. The beſt hours for Milking.

The Profits ariſing from Milk are chiefly

The Profits arising from Milk

chiefly three, Cream, Butter, and Cheese: The Cream is the Heart and Strength of the Milk, which must be skimmed very cleanly, for this Cleanliness is such an Ornament to a good Huswife, that if she wants any part thereof, she loseth both that, and all other good Names whatsoever. Cream is not to be kept above two dayes in the Summer, and not above four in the Winter, if you will alwayes be provided with the sweetest and the best Butter. To keep Cream at the most above three dayes in Summer, and above six in Winter, cannot be done without great prejudice.

If after the Moneth of *May*, before you salt your Butter, you shall preserve a lump thereof, and put it into an earthen Vessel, and set it into the Sun, during the space of that Moneth of *May*, it will be very good for all manner of aches, strains, wounds, and other grievances.

The best time for salting of Butter.

The best time to pot up Butter, is in the Moneth of *May*, for then the Air is most temperate, and the Butter will take Salt best; howsoever it may be done at any time betwixt *May*, and the end of *September*.

The third Profit which ariseth from the

the Dairy is Cheese, of which there are three kinds, Morning-milk Cheese, Nettle-Cheese. The Morning-milk Cheese is for the most part the fattest, and the best Cheese that is ordinarily made in the Kingdome. The Nettle-Cheese is so called, because that Nettles when the Cheese is but newly made, are put upon it, which Nettles once in two dayes are to be renewed. The Floaten-milk Cheese is the worst of all Cheeses, and indeed so course, that I neither love to write of it, nor to feed of it.

Of the making of Cheese.

Chap. XV.

Of Diet.

TEmperance which is a Regular ordering of the Diet, and a certain Moderation in our Meat, and Drink, is a Divine Vertue, and such as brings Strength, and Vigour, both to Mind, and Body.

It will furnish young Gentlewomen, and especially persons who addict themselves to Piety, with such a way and manner of Living, as with more ease, and chearfulness, and fervency, they

The benefit of Temperance.

they may the better apply themselves to Devotion, and to the faithfull service of God. And the pious Professors of it do affirm, that it is not to be believed, with how great an Alacrity, and with what abundance of inward Consolation, those Men and Women who do apply themselves to Sobriety, may attend the service of God in publick, and in their private Devotions.

It is true indeed that young Gentlewomen of themselves, are naturally enclined to this Vertue, and Custome besides doth greatly confirm it in them, insomuch that we shall hardly find any one Gentlewoman, who is given to Excess of Diet. But because it may afford generall help unto all those, whose Employments consist as well in the labours of the Body, as in the Affairs which pertain to the Mind and Understanding, I have determined for the publick Good of all, to explain my self a little more largely on this Subject.

What Temperance is.

That is to be called, a Sober Life, and Diet, which prescribes Rules to be observed in Meat and Drink, so that a Man or Woman must neither eat nor drink any more, than the Constitution

of his Body allows, with reference to the Services of his Mind, and this is called, an Orderly, Regular, and a Temperate Life, or Diet.

The Subject about which this Temperance is chiefly conversant, is Meat and Drink, in which a constant Measure is to be observed. Now this Measure is very different, according to the diversity of Complexions in sundry persons, and according to the diversity of youth and strength in the Body, for one kind of proportion doth belong to youth, when it is in its full strength, and another to old age. The sick and the sound have likewise their severall Measures, and in regard of these severall Constitutions, the nature of the Stomack is very different. There are some Masters of Abstinence, who would have this Measure of food to be exactly proportionable, and they say, that such a Measure is exactly proportionable, over which the Stomack hath such a mastery, as it can perfectly digest it in the midst of any Employments, either of the Body or the Mind. It is to be observed, that a greater Measure is required in him, who exerciseth the labour of the Body, than unto him who is altogether exercised in Medi-

Less Meat to be taken by young Gentlewomen and Students than others.

Meditations and Prayers; for the Exercises of the Mind, do much hinder the Concoction of what is eaten, because in calling up the whole forces of the Soul, they do suspend the Powers, and Actions, of the inferiour faculties. And this may be proved by daily Experience; for when we are wholly taken up with Meditation or Prayers, and when young Gentlewomen (for this Discourse must alwayes have a reference to them) are busie in their Petitions, for the enjoyment of such or such a Husband, or Friend, &c. they neither hear the Clock, nor take the least notice of any thing, that doth present it self before their Eyes, so entirely they are addicted to that Object, which the whole Faculties of their Souls are exercised upon: And by this means it comes to pass, (as some greatly learned have observed) that not only the Animall, but the Vitall Spirits themselves, are withdrawn from their proper services.

The Reasons of it.

Some men there are (and indeed this is very remarkeable) that will not be induced to believe, that Distillations, Coughs, Head-aches, pains of the Stomack, and other Infirmities, should proceed from the excess of Diet, but

Excess the occasion of all Diseases.

ey will lay the cause on Ventosities, ill Ayres, extraordinary Watchings, when the true cause doth lye only in Surfeits, in not observing a right order in their Meat and Drink. Great is the Power of Order, and Disorder in the Government of all Bodies as well Politick, as Individuall; And if the World doth consist of Order, and our Corporall life doth depend on the Harmony of Humours, and Elements, it is no wonder at all that *Order* should preserve, and Disorder destroy. It is *Order* that crowns the Arts with Laurels, and Armies with Victories, and confirmeth Families, Cities, and Kingdoms in Peace; whereupon it rightly may be inferred, that an Orderly life is a most sure way, and ground of Health, and a long Life, and the true, and the only Medicine of many Diseases.

The certain Rules to know all Superfluities.

The Rules to find out a true discovery, and to avoid all superfluities and excesses in Diet, are these;

If we take so much of the Creature as thereby to be disabled in the performances of Holy Duties, and in the Duties of following our Vocations, it is then most evident that we do exceed the measure that Nature is contented with; for both Nature and Reason do

require,

require, that the part of him in which the growth and conservation of his Body doth consist, should be so ordered and cherished, that no offence should arise thereby unto the Animall, and the Reasonable part of the Soul, for the Vegetative part being the Inferiour, is ordered to the service of the Superiour, and is therefore to be an Assistance, and no way a hinderance unto the other in its higher function, and operation.

Another Rule.

When therefore to glut the Appetite, so much Food is taken in, as to hinder the clearer operation of the Fancy, the Understanding and the Memory, it is a certain sign that this due measure is exceeded. Now this Impediment and Offence, proceedeth from the abundance of Vapours that are sent up into the Head out of this sick and nauseating Stomack, which would arise more sparingly, did not the parts thereabouts sweat with too many Vapours.

A remarkeable Observation

But you are further to understand, that although those Vapours and Fumes do clowd, and overshadow the cleerer exercises of the Brain, yet oftentimes they do proceed not only from the Meat immediatly taken before, which begins to boyl again in the Stomrck and to Concoct, but also from the abun-

abundance of Bloud, and other Humours which are in the Liver, the Spleen, and in the Veyns, which all of them are boyling in the Stomack (after manducation) and do abundantly send up their noysome and afflicting Fumes into the Brayn.

Now a temperate Diet doth gradually diminish these *Plethoraes* and *Cachochymiaes*, as the Physitians call them. This *abundance of humors*, and *this ill moysture*, by the prescribed Rules, will waste away of themselves, by feeding on their own superfluities, when after a little Abstinence, Nature shall perfectly govern, and so order all the Humours, that no Disease shall arise by any impolled crudities on the Body, nor any Impediment follow that shall obstruct the superiour offices, and the faculties of the Soul. The benefit of Abstinence.

The second sign of the Excess in Diet will appear, when we find in our selves a certain kind of dullness, and heavineſs in our Spirits, which before were quick and active; for Meat and Drink ought to refresh the strength and powers of the Body, which before began to languish.

Many indeed there are who are much deceived in this particular, for

complaining of continuall weakn
and of faintnes, they do perswa
Variety of Food dangerous. themselves, that this defect arise
from the want of nourishment, and
the Spirits, whereupon to render th
Remedy more prejudiciall to them
they seek out variety of higher food
when this weakness they complain o
doth not proceed from the want of Nu
triment, but from the abundance
evil Humours, as may easily appea
both by the evil Constitutions of the
Bodies, and more particularly, by th
swelling of their Bellies. Now the
bad Humours do obstruct the Muscle
and the Nerves, through which th
Spirits have their course, and passag
and by this means it comes to pas
that the Animall Spirits cannot exe
cise themselves, nor enjoy that fr
course, and passage, which they ough
for the Animall Spirits being the mo
generall, and immediate Instrumen
of the Soul, all the Vigour of the S
in Sense, and Motion, is derived fro
them: And from hence proceeds th
weakness, and that dulness of the Bod
and in the Senses, the Animall Spirits
ing intercepted in their passage, by th
excess of Humours.

And this that great Master

...rall Philosophy Sir *K. D.* hath ...orded to be certain; for when ...e *Apophlegmatismataes* are by Absti- ...ence exhausted, the Body becomes ...re chearfull, and more active. ...herefore if a Man or Woman desire ... be lively, and ready to Exercise, ...se superfluous Humours are to be ...lened, by the abatement of Diet, ...t so the Spirits may have the freer ...sage, through all the parts of the ...dy. It is nevertheless to be observ- ... that we are not immediately to ... from a disordered kind of life, to a ...re strict, and a precifer method, ... it is to be performed by degrees, ...d by small abatements, to abstract ...m that excessive quantity, where- ...to we have been accustomed, untill ... the last we do arrive unto that just ...sure, which doth not oppress the ...dy, nor offend the faculties, nor ...erations of the Soul, for all sudden ...anges, especially (as in this case) ... are remarkeable, and are prejudi- ... unto Nature. And it is my opini- ... that Bodies inured to *Galens Botani-* ... Physick, are not, unless in some ...perate exigencies, to be tampered ...hal by the Chymist, for it cannot but ... very dangerous, to be driven off

Superfluous Humours to be abated by Abstinence.

All sudden changes of the Body are pernicious.

forcibly from that, which our Bodies have been for a long time accustomed unto, for that which is against a long and an inveterate custome, is hardly to be undergone.

But I will return, from whence peradventure I have too long digressed. The best Refection that young Gentlewomen can take in the Morning, is the *Panada*, called by the *Italians Panatella*: I need not speak much in the commendations of it, because it is every where used both in *England*, and beyond the Seas, and the Ingredients therein being various, according to the emergent conditions of those persons who do take it. Of all this is the least subject to putrefaction, and breeds the best blood.

The praise of *Panadas.*

But amongst all sorts of Food which is prejudiciall to Health, we ought most to refrain (although peradventure most pleasing to the Palate) from fat Meats, which do make loose the Stomack, and do much weaken the astrictive, and the retentive faculty of it, insomuch that other sorts of Meat, are much hindered by it in their Concoction, and are caused to slip out of the Stomack undigested, and as it were half raw. Moreover these fat Meats do

Fat Meats to be avoided.

send

send up many fumes into the Head, whereupon there enſueth a dizzineſs in the Brain, attended with Coughs, and thoſe wheezings, and other Infirmities in the Lungs, which the Phyſicians call *Aſthmata*. And to conclude all, theſe fat Meats unleſs they be very well concocted by a good Stomack, and a deliberate length of time, do turn into evil Humours, and are the Originals of Feavers, by an exuberancy of Flegm, and Choler. Salt Meats alſo in the leaſt exceſs are prejudiciall: The benefit of a temperate Diet is, that it doth free a Man from all manner of Diſeaſes. Phyſicians do affirm, that Crudities are the Nurſeries of all thoſe Diſeaſes, wherewith Men are ordinarily vexed: Now that which we call Crudities, is the imperfect Concoction of Food; for when the Stomack either through the exceſs of Meat, or for the variety taken at one Meal, or ſome other evil quality, doth imperfectly digeſt what it hath received, the juyce of the Meat ſo taken is ſaid to be crude, that is to ſay, raw, or to have a Crudity in it, which is the occaſion of many Inconveniencies.

The Exceſs of ſalt Meats prejudiciall.

What Crudities are in themſelves.

For in the firſt place, they do fill the Brain with many flegmatick Excre-

The Dangers of Crudities

ments, and over-heats the Bowels whereupon many obſtructions are bred in the narrow paſſages of them. Moreover theſe Crudities do corrupt the temper of the whole Body, and ſtuff the Veins with putrid Humours, from whence proceed many grievous Diſeaſes; for when the firſt *Chylus* is crude, and what we eat is malignantly concocted, it is impoſſible that any good bloud can be bred in the ſecond *Chylus* of the Liver, for the ſecond Concoction can never amend the firſt.

Again, Theſe Crudities are the cauſe, that the Veins through the whole Body, are repleniſhed with foul and with impure Bloud, and mingled with many Humours, which do break forth into deſperate Diſeaſes.

The way to prevent or take away Crudities.

Now theſe Inconveniencies are taken away, by a ſober courſe of Diet, for when there is no more received into the Stomack, than what it is well able to concoct, the *Chylus* is made good, and agreeable to Nature, and from a good *Chylus*, or a good Concoction, good Bloud is bred, and from good Bloud, there followeth good Nouriſhment, and a good temper in, and throughout the Body.

By this means the putrefaction of

Humours in the Veins, is avoided, as likewise all obstructions in the inward parts, together with those superfluous vapours, which do so often molest the Head and inward parts, and all the Joynts of the whole Body, and the Health of the whole Man is hereby preserved, for Health consisteth in these two things; first, in the due proportion, and symmetry of the Humours, both in respect of quantity, and quality; and secondly, in a certain kind of spungy Dispositions throughout the whole Body, having no let nor Impediment by any Obstructions, so that the Spirits, and the Bloud, have their free passage, and recourse, through all and every part.

The two most remarkeable particulars in which Health consisteth.

But there is another advantage, which is received by a temperate Diet; for it doth not only preserve from those Diseases, which are occasioned by Crudities, and Corruptions of Humours within the Body, but it doth also much avail in outward Causes; for they who have their Bodies free, and clear, and the Humours well tempered, they are not so desperately hurt by wounds, dislocations, or breaking of Bones, or heats, or colds, as other

A temperate Diet good for all outward Maladies.

persons are, who are full of evil Humours; and if at any times they are afflicted with any such Infirmity, they are much sooner, and more easily cured, for in persons who do so well order themselves, there is no Flux at all of any evil Humour, or at least very little to that part so affected: Now the Flux of Humours doth very much hinder the cure, and causeth pain, and Inflammations. It doth also very much fortifie against the Plague, for the poyson thereof is much better resisted, if the Body be clear, and free.

Good against the Plague.

Besides it mitigateth incurable Diseases; and this is seen by daily Experience, for there are many who have Ulcers in their Lungs, hardness in their Liver, and the Stone in their Reins, or Bladder, which, although incurable, yet by the help of good Diet, do prolong their Lives a great time.

Many singular advantages by a good Diet to be received.

We may adde to this, That it makes men lively and ready for all Imployments; it maintains the Senses in their Integrity, and Vigour; it mitigates the Passions, and Affections; it preserveth the Memory; it helpeth the Wit and Understanding; it quencheth and allayeth the heat of Lust; it maketh

Men

Men to live a long time, and in the end to die without pain; it is not of any Grief, or Trouble; whereas Intemperance produceth many great and grievous Diseases.

Since therefore a Temperate life is so happy and so pleasant a thing, what shall we do, but embrace it with open Arms. A Regular life is better than a Physitian, for every Man by long experience may know the Qualities of his own Body, and what hidden Properties it hath; what Meat, and what Drink agreeth with it best, which things by the Doctor cannot so easily be known, especially since there is a greater diversity of Tempers, than of Faces, and the Urine, as *Galen* himself confesseth, and a great many Doctors of Physick after him (some few Diseases only excepted) is but meretricious.

I have been longer on this Tract of Temperance than at the first I intended, not so much for the use of young Ladies, who for the most part are not subject to the least Excess, unless it be of the Macaroon, or the Sugar-plum, and for which they are too often punished, by the discomplexion, and pain of their Teeth, or the sic ourishness of them, but to prescribe Rules of Health to the great-

greatest number of Men, whose extravagant Appetites are too much addicted unto Riot, and Intemperance.

Chap. XVI.

Of Rayſing of Paſts.

THere are many Qualities which although they are not ſo proper unto Ladies, yet they are very commendable in them, in which number is this piece of Cookery, to have a good hand in the Paſtry; and becauſe I muſt confeſs my Ignorance herein, I ſhall referre them to thoſe Books which are the beſt that are extant on this ſubject, as *The Accompliſht Cook* Sect. 11. and *Rabiſhaes Cookery* Book 14. Markhams *Way to get Wealth* Book 2d.

Chap. XVII.

Of Chirurgery.

IT is every day confirmed by the Experience both of City, and Country, that many Ladies and Gentlewomen have a very rare hand in the curing of Con-

Contuſions, green Wounds, and many Sores, and other Evils which are daily incident unto Men, and Women, in which, I know not by what happineſs, they oftentimes exceed the cunning of the Chirurgions themſelves, whether their Integrity reflecteth more on the wayes of Honour than of Profit, or whether by a ſecret complacence, the Cure affecteth the one more than the other, and the ſoft hand of the Lady is almoſt as prevalent as the Plaiſter it ſelf; or whether the Gentlewoman being for the moſt part on her knees to dreſs the Sores of her Patient, her Charity, and her Humility be as acceptable before God, as the Pain and the Danger of her Patient is importunate with her, and by this her ſilent Oratory, a more ſpeedy, and a more grateſull way of recovery is effected. The ſame may be ſaid of their adminiſtrations of Phyſick.

Neverthleſs we deny not but that Phyſitians and Chirurgions are very neceſſary, and greatly to be eſteemed for the knowing and curing of Diſeaſes, and other Maladies which Men are ſubject to, for if a Friend who comes to condole us in our ſickneſs performs a thing that is acceptable to us, how much more dearly ſhould the Phyſitian, and the

the Chirurgion be respected, who not only come as Friends to visit us, but as Benefactors to restore us. The most remarkeable Books for Physick and Chirurgery which I shall commend to Gentlewomen, for their Improvement in the knowledge of Chirurgery are, *The Queens Closet*, *The Countess of Kents Secrets*, *Dr.* Burges *his* Vade Mecum, *&c.*

Chap. XVIII.

Of New Fashions.

SEcond Cogitations are alwayes the best; if I have been a little too rigid in the Treatise before, concerning Apparell, I shall indeavour to make amends for it, it being the business of this Pen, to inform and delight young Ladies and Gentlewomen, rather than discourage or affright them.

If Man at the first was left to be his own Taylor, and had the Universe to supply him with Stuff, and Trimming, and did make up his Cloathes, as he himself thought convenient, it is apparent that the following of Fashions is left at liberty, and amongst wise Men it ought not to be taxed, unless it be in-

Fashions left to liberty.

con-

convenient or ridiculous.

Every Mans or Womans Palate may be as well confined to one kind of Meats, as their Fancies to one kind of Fashion: It is not only lawfull for a Man or Woman to vary in their Apparell, but even to please themselves in that Variety, since in it self, one is as lawfull as the other; a little Skirt which was in fashion the last year, is as legitimate as the large deep one now in use; and the Hat with a high Crown is even as unreproveable, as that with a narrow Brim, and which sits close to the Head: Nature is the Mistress of Variety, she made all things for Strength, Use, and Ornament, and it is Neglect, and indeed, a sloth that converts all things into a Weakness, and a loathed Deformity. We need no more but sit still, and Diseases will arise only for want of Exercise.

Though we hear nothing of Apparel, till Sinne sent Man to seek for it, yet since it is a Covering for Shame, there is certainly something of Decency in it. 'Tis generally believed, if *Adam* had not fallen he had no need of Garments, his Innocence was his cloathing: It is true that after his fall he made himself a Covering of Fig-leaves, and whether

be

he lighted upon it by accident, as the next at hand, and the readieſt, or whether it was taken for a preſent neceſſity, there being no better to be found, we have not leaſure here to diſpute; but ſure it is that it was a Garment ſo uneaſie, and ſo unfitting for him, that God himſelf out of pitty to his Creature, did put him into a more durable, a more warm, and defenſive Cloathing, than what his own ignorant wretchedneſs had lighted on. And indeed we find it naturall to wear Apparrell, there being no People, or Nation ſo extreamly ſavage, but they have ſomething about them to cover their ſhame: Nor can any Men be ſo unreaſonable or ſo prophane, to complain of Providence, becauſe that Man came naked into the World; for ſeeing he was Lord of all, and was endued with wiſdome to make uſe of all, there was no need to bring him cloathed on the Stage of the World, as other Creatures were, who have no abilities to help themſelves. We ſee in Birds, that the parts moſt to be concealed, are covered with Feathers, and in Beaſts, with a Tayl. It was Sin that firſt brought Man to ſtand in need of a Covering, who is ſo aſhamed of the cauſe, that

that ever since he doth what he can, to find out wayes to cover his sin.

We read that God himself commanded the Garments of his High-Priest, to be glorious, and beautifull; not only to be rich in the outward materials, and curious in the workmanship, but orient in the Colours, and resulgent with Jewels: And whether it were learned from the *Jews*, or the Heathen had it naturally of themselves, it's most certain that their Priests were more magnificent in their pomp, and in their Robes, than others were though of the highest Dignity. From which premisses this Doctrine may be raised, that good Cloaths are not displeasing unto Heaven: Many Reasons may be given for this, and good Uses may be made, which for brevity sake I omit. We look almost with admiration on the Peacocks starry Train, and what a way Nature hath provided in that Creature to spread it, and to have it seen. Apparrell no doubt is an ornament, and yet they are not right that in their habits are too sordid, or too singular; the one argueth too sullen, and the other too light a Disposition. Howsoever as the World goes, a Lady doth not lose in her Reputation, by

Good cloths not displeasing to God.

be-

being cloathed a little above her rank, rather than altogether beneath it. The Lapidary that is to set a Jewel, doth give it all the best advantages that possibly he can think on, and the richer it is, the greater is his endeavour and his care to grace it in the lustre. Although a Diamond will glitter, and cast abroad its rayes when it is never so plainly set, yet we think that neither the Cut, or the Water can make it sparkle too much. It is not only convenient, but necessary, that upon occasion young Ladies be braver than ordinary, as upon their addresses to Persons of Eminency, upon causes of publick Joy, and on solemn and sacred Meetings. *Socrates*, an austere Philosopher, being one day demanded, what was the reason he was so extraordinarily fine in his long Cassock, and his new Shoes, made answer, *That he might appear handsome to the handsome.* We ought in our Cloaths, to conform our selves to those with whom we do converse. We find in the Epistle of St. *James*, that the gold Ring and the costly Apparrell found more respect, than the Man that was not so richly arrayed. We do guess at the goodness of the pasture, by the grass which we see upon the ground.

Young

Young Gentlewomen in their habits ſhould conform themſelves unto cuſtome, and to the Faſhion that is decent and generall, to the occaſion, and to their own condition: That is beſt which beſt ſuits to every ones calling, and the quality they live in: and becauſe moſt Men, and Women judge by apparencies, it is behovefull to provide for a good eſtimation even from cloathes, and from the outſide. If there were not a due reſpect to be had according to ranks, and qualities, what uſe would there be of the ſcarlet Dye, what uſe of Pearls, or Jewels, what uſe of Silk, and ſofter raiment? they would be accounted as ſuperfluities, and be rather burdens, than benefits to the World. It is a Principle in Philoſophy, that *Nature doth nothing in vain:* Certainly it was not without ſome great deſign, that Nature ſhould provide ſuch great riches, and that ſhe ſhould be ſo carefull to conceal them from the ſight, as much as the poſſeſſion of the vulgar. The Scarlet colours, the Purple, the Silks, the Furrs, the Ermins and Beavers, the Pearls and Diamonds, do juſtly find wearers whom they well become; yet in Apparell a gallant careleſneſs doth far ex-

ceed any affectation whatsoever: Too curious a Dress doth proclaim unto the World that we dwell too much on outsides. There are three good Uses which we may lawfully make of Apparrell; to hide the shame of nakedness, to preserve from cold, and to adorn the Body; the worst task we can put it to is to engender pride. When *Demonax* saw a young Gallant in brave Apparrell, and to put on an extravagant Insolence with his Feather, and his new Fashions, he whispered these words into his ear, *Those Silks, and fine Cloaths you boast of, were spun by a Worm, and worn by a Beast, before they came on your back, and yet the Worm continues still a Worm, and the Beast a Beast, and the Bird in whose Tail was the Feather in your Hat, is a Fowl still.* There are some persons who although never so gorgeously attired, yet no Cloaths can hide them from the Fool or the Clown, whilest others do give a grace to anything they wear; and this may partly perswade us, that comely Apparrell is far better than costly, or conceited. A Lady may be allowed to please her fancy in her habit, provided it do not disparage her Judgement. She that will be singular in her Apparrel

Three Uses to be made of Cloaths

had need of ſomething in her extraordinary, that might weigh down her affectation.

CHAP. XIX.

Of Buſineſs or Employment in which Ladies and young Gentlewomen may be concerned.

LAdies for the moſt part are of a tender Conſtitution, and there be many of them that have ſo great an averſion to the performance of any Buſineſs, that carries difficulty with it, that you may ſooner perſwade a Cat to leap into the water, than procure them to enter upon any thing that is troubleſome or unpleaſing. And theſe for the moſt part are Gentlewomen who have paſſed their youth undiſcipli'nd, and have been bred up in ſuch a Delicacy, that they know no other buſineſs but their pleaſures, and are impatient of any thing that looks like a hinderance to it. And by this means it often comes to paſs, that the management of the affairs doth deſcend into inferiour hands, and that for want of skill all the wheels of Family-government are out

of order: Certainly those are the active Spirits that give Laws to the idle and voluptuous. Business is the Salt of humane life, which not only gives a grateful relish to it, but withall it doth dry up those Crudities which otherwise would prove offensive; it preserves from putrefaction, and doth chase away those blowing flyes that would corrupt it: He that with a Sythe should mow the empty Air shall be sooner weary, than he who sweats with toyl to cut the standing Corn. And the better to perform business, they should first be throughly acquainted with what it is they go about, for they shall be subject to go astray if they have no certain guide ro direct them; and if they want temper, they shall be sure not to want trouble; no storm can shake the frame of that Mind that is builded upon Temperance; it placeth us out of the reach of others, and bringeth others to be subjected to, and to be within the compass of our own power. Let every one be sure to drive his own business, rather than to let it drive him; when we are once brought to be necessitated, we are become slaves to our own affairs, they do master us which should be commanded by us. But in the right or-

Business the heart and comfort of humane life.

dering

dering of affairs, a ſpeciall eye is to be had to Circumſtances, for Circumſtances many times are more than that which is the Main, and thoſe muſt carefully be laid hold on as they do offer themſelves to occaſion.

There is as great a difference betwixt induſtry and neglect, as there is betwixt a Garden curiouſly kept, and the Field of a Sluggard which *Solomon* maketh mention of; the one is cloathed with beauty, and a chearfull lovelineſs, and the other with brambles and thorns; take the weeders away from the Garden, and a very little time will change it into a Wilderneſs. Every young Lady ſhould think her ſelf to be like the Watch ſhe carrieth in her Pocket, if evening and morning it be not wound up with circumſpection, it becomes either falſe, or unprofitable, it either goeth not to direct, or it ſerveth to miſlead; the leaſt neglect will lead them aſide to improficiency or offence. Every young Lady to be like a Watch.

How fair and freſh ſoever the ſoul be, yet in our fleſh here in this life it liveth in ſmoak, and duſt, and if daily it be not bruſhed and cleanſed, it quickly will diſcolour. Diligence alone is a good Patrimony, but neglect conſu-

meth the greateſt Fortune; the one is active, it preſerveth, and gathereth, and the other like Death is the diſſolution of all. But that the honour of Induſtry may the more appear, we ſhall in the next place repreſent unto you the ill conſequences of the Vice of Slothfulneſs.

Chap. XX.

Of Idleneſs, and how much to be avoided by young Ladies and Gentlewomen.

I Believe it is too true, that young Ladies oftentimes learn to do ill, by doing what is next unto it, and that is *Nothing*. How bright doth the ſoul grow with uſe, and negotiation; in what a heighth of conſtant happineſs doth that Family flouriſh, where the Miſtreſs of it ſteereth in an ordered courſe? Idleneſs is the moſt corrupting fly that can blow in any humane Mind; it not only ſtupifieth the Minds of Virgins, but groweth alſo upon their Bodies, and their Bloud, and betrayeth them to Diſcomplexion, and Sickneſs, and to many Infirmities. Induſtry is never wholly unhealthfull, or unfruitfull;

The dangerous effects of Idleneſs.

full; if it be not attended with health and joy, it will baniſh want and poverty. There is a good Angel alwayes waiting upon Diligence, which carrieth a Lawrell in her hand to crown her. What an unworthy memory did that Lady leave behind her, of whom we find nothing elſe recorded but only that ſhe lived, and died. Every one ſhould ſmell of that which he is buſied in, as thoſe who ſtir amongſt perfumes, and ſpices ſhall, when they are gone have ſtill a grateſull odour with them. It is none of the meaneſt happineſſes to have a Mind that loveth to be exerciſed in Vertues: Vertue is the only and the abſolute improvement of the ſoul, and there is no creature ſo ruinous, or ſo wretched, as the idle perſon.

CHAP. XXI.

What Pleaſures, and how far to be uſed by young Ladies and Gentlewomen.

PLeaſure undoubtedly is lawfull in it ſelf, and GOD at the firſt did ordain it for uſe. If it be taken as it was at firſt provided, it will be taken without a ſting, but when we exceed either Pleaſure lawfull in it ſelf.

in the measure, or the manner, we pollute the purer stream, and drink our own destruction. That either Men or Women should let loose the reins to all the corrupt and mistaken pleasures of this life, was never licensed by any of the wiser sort of the Heathen. Young Ladies and others may rejoyce, and delight themselves in all that God gives them for pleasure, but yet they must use this delight with such a moderation, with such a prudence, and so much warrantableness, that they may be able to give an account thereof to God, who in his bounty hath given such pleasures to them. And above all, those pleasures are most to be commended, which on all sides are so legitimated, that they leave in the conscience no private check behind them, to upbraid the sense for the unlawfull using of them. He that plungeth himself in a puddle, doth but engage himself to an after-washing to get his filth away; and who is so mad to feast on that, which he knows would make him sick if he eats it. Almighty God would never have allowed to Man or Woman the desire of pleasure, and the faculties to enjoy it, if he had not meant that in decency they should make use of them.

Actions

Actions that are ſo naturall in themſelves, are not unlawfull, but as they are found to run into exceſs, and to be attended with unlawfull Circumſtances. St. *Paul* ſaith in one of his Epiſtles, that *all things were lawfull to him, but all things were not expedient:* All things in themſelves, as they were pure naturall Acts, and indifferent, neither good nor bad in the commitment, were lawfull, but being chaſed about, and pounced with the ſettings off, and the pouderings of exceſs, they were not expedient for him. There is ſo much corruption adhering to their uſe, by exceeding the meaſure, miſtaking the manner, miſplacing the time, that although they be lawfull in themſelves, yet if they be circumſtanced amiſs, they are not expedient. It is not a ſin to be honeſtly rich, nor a vice chaſtly to enjoy the Rites of Marriage; the unlicenſed pleaſures are thoſe that leave a ſmart behind them.

We may prove alſo from the ſundry variety of delights which God hath created in the World, that the uſe of them is lawfull, for God would never have made them ſo diſtinct in their kinds, nor ſo many in their numbers, if it had been wholly unlawfull for Man,

Man, or Woman to use them. All the severall tasts of food were intended to please the pallate, as well as meerly to content our hunger. Of all the beautifull fruit in Paradise, there was but one Tree only that was exempted. I conclude therefore that Men or Women, as well young as old, may enjoy themselves in those felicities and delights, which they have a well grounded inclination unto, provided they ought so to use them, as not to be enthralled in the guilt of them, but they may be well able to acquit themselves upon the account for using them. Whatsoever they do, they ought before the Act to examine the sequell, if that be clear, the present enjoyment will be ease, and content; but to rush inconsiderately upon pleasures that must end in repentance, doth not suit with that wisdome which all ought to be endued withall.

Pleasure how to be used.

CHAP.

Chap. XXII.

Of Silence requiſite to young Ladies and Gentlewomen.

I Have oftentimes obſerved in ſome Gentlewomen ſuch an unlucky kind of diſpoſition, and ſuch an envious pride, that they cannot endure that any but themſelves ſhould be ſet forth, as excellent, inſomuch that when they hear one juſtly praiſed, they will either ſeek to extenuate her Vertues, or if like a clear light they be truly eminent, they will wound them by detracting from them; or if their tongue cannot condemn them, they will be ſure to leave them in a ſuſpected ill by Silence.

They ſhould think that the applauding of Vertue would win them far more honour, than the ſeeking ſlily to diſparage it. If we knew Vices in Men or Women, we cannot ſhow our ſelves in a nobler Vertue, than in our charity to conceal them. When friends part, they ſhould lock up one anothers ſecrets, and interchange the Keyes. She that pretending to Vertue, is buſie in the

the ſtains and blemiſhes of others, is like to him that ſeeks loſt gold in aſhes, in unſetling, and blowing them about, he hides that more which he better might have found with ſtillneſs.

The true Vertue of Silence.

The true Vertue of Silence cannot be too much commended. It is ſuch a quality that I want words to expreſs its worth: I cannot well tell which I ſhould moſt commend to Gentlewomen, either Speech or Silence, ſince the one of them doth too much, and the other too little; Speech enricheth, and corrupteth, but Silence is poor, but honeſt. I am not ſo much againſt Diſcourſe, as vain pratling, which conſumes time, and profiteth no body. Speech indeed is one of the bleſſings of Nature, but to ride ſtill on the top of it is too vehement. They that uſe it are at great pains in feeding hungry ears, and to ſpeak properly are the very Bellows to kindle laughter; and they are not only guilty of this fault, but they are unſafe and dangerous, their words diſcovering their mind, and negligently betraying to every eye the ſight of their heart. When I hear one of theſe common ſpeakers, I let his words paſs without any more attention, than I beſtow upon a Clock when I care not for

for the hour of the day; but he that sollicits my ears but seldome, I receive his pleasure with pleasure, and willingly grant him a room in my memory.

The first word in the School of *Cleanthes* that great Philosopher, was *Silence*; and the first word of Command amongst Souldiers in the Feild now adayes, is Silence. A talkative Man or Woman is like an unbraced Drum, which beats a wise Man out of his wits. Some are blabbs of secrets, and these are traitors to Society, they are vessels unfit for use for they be bored in their bottomes. Others there are who will boast of the favours they have received, and by this means they often bring goodness into suspition; they both lose love, and injure fame. Some have variety of Stories, even to the tiring of their hearers, and these for the most part are the grave sort of the follies of our Age; their ungoverned tongues do stray into a waste of words, and so give us cause to condemn their memories, which do retain so much of their youth.

A Gentlewoman that is silent, besides the advantage she hath of the talker, in receiving all she hath without pay-

paying back any thing for the receiving of it, doth by eſchewing and loathing the profuſe vanity of the others words, become not only more ſilent her ſelf, but if ſhe be vertuous, more ſecret alſo.

Secrecy of two kinds.

Secrecy is of two kinds, of our Friends, and of our own; that of our Friends, Religion commandeth us to keep; that of our own, Diſcretion. For the ſecrecy belonging to our ſelves, there have been ſome Men and Women who have not been ſo ſecret, but fooliſhly have divulged, that if the linnen which they do wear next unto their Bodies, ſhould be privy to their Determinations, they would burn that linnen. This Silence is a meer babling, and argues no diſcretion but extravagance.

A juſt check to ſome pretending to Silence.

Many States have uſed to puniſh the laying open of Secrets, with the loſs of their tongues, which was a very juſt Law, and a ſure one, for no example prevails with a born tatler, but the forfeit of his tatling Organ. I wonder that the *Turks* do not generally deprive their ſlaves of their tongues, as of their ſtones; methinks they ſhould be as jealous of their ſecrets, as they are of their luſts. Certainly all people that are ſubject to this flux of words, are very

dangerous. I never knew tatling a ſafeguard, but only by the Geeſe that preſerved the Capitoll; they are all to be ſhunned, their converſation being more unſafe, than the fellowſhip of the moſt malicious, for words are more pernicious than blows; there is no Fencer that can find a Ward for them. I ſhall conclude this Chapter with that of a famous Writer, *There is a Time when nothing, there is a Time when ſomething, but there is no Time when all things are to be revealed.*

Chap. XXIII.

Of the Advantages which Ladies and Gentlewomen have by their honourable Deſcent, over others that are of a plebeian Race.

Moſt certain it is that by our own Virtues or Vices we often differ from our Progenitors, howſoever through ſucceſſive Generations the Bloud moſt commonly doth hold its tincture. In a Noble Family for the moſt part the Stream doth ſtill hold Noble; and we obſerve that Offices of Truſt and Places of Command, are ſetled

setled on the Heirs of some deserving Families, as presuming they will merit to preserve, what their Ancestors at first by their merits did acquire. A noble young Lady having some Temptations presented to her, which are unworthy of her, will consider with her self before she gives assent, Is this according to the Laws and Rules of Honour? according to the Example of so many excellent Ladies, from whom I am descended, and to whom by the Interests of Duty, or Consanguinity, I do owe the greatest obligations? Is it according to the Rules of Piety? Is it attended with such Regularity and Order, that I find nothing unseemly, nothing inordinate in it? And thus weighing the lawfulness of the Act, before she gives way unto it, she preserves her self in the honour of her primitive Integrity, and prevents all dangers that threaten to undermine it. She that discharges her duty to God, and her Parents, cannot but be eminent in all the rest of her Conversation; the foundation of Honour, and Greatness, is laid in obedience, and respect to them; and thus being seasoned with the principles of Honour, she is beyond the standard of ordinary

In what the true foundation of Honour is laid.

Women

Women, and liveth in a higher, and a more noble Region. And not to ſpeak of the Helps of Fortune, which give a great advantage, it is moſt certain, that Earth cannot preſent us with any thing more glorious, than ſuch noble young Gentlewomen, when they are illuſtrated with the Rayes of Vertue. In a beautifull Body the Temper and the Delicacy of the Spirit doth conclude it admirable; if there were not ſomething more than ordinary that lyes couched in the practice of Honour, Nature would never have planted ſuch a tranſcendent deſire of it in generous, and enlarged Souls.

The Ladies that are of the higheſt merit in themſelves, do inſiſt leaſt upon their Anceſtry, for they very well know who vaunteth vainly of his Pedegree, commendeth not what is his own, but what is anothers, and that the beſt way to keep their Anceſtors Vertues in memory, is to adde unto them, and to illuſtrate them by ſome actions of their own. When Poſterity can boaſt of nothing but their Forefathers merits, they ſubſiſt juſt like Feons, by the protection of that Altar, from whence they are no ſoonet pulled, but they fall to death, and ſhame.

Chap. XXIV.

Of Women in generall, amongst whom young Ladies and Gentlewomen may find many excellent Examples to direct them.

EVery man is so much the better, by how much he comes nearer unto God. Man is nothing more like him than in being mercifull, yet Women in generall are far more mercifull than Men, it being a Sex where pity and compassion are more eminently remarkeable: And as they are the more compassionate, so they are the more temperate. It is heat that transports Man to immoderation and fury; 'tis that which forceth him to such a savage and libidinous violence. Women are naturally the more modest, and Modesty is the seat and dwelling place of Vertue. Whence proceed all bloudy Villanies, but from an unblushing Impudence? It may be thought that if *Adam* and *Eve* had both continued in their estate of Innocence, that *Eve* had never been in that subjection, but had enjoyed a continuance of her forme

former estate, which had nothing but blessedness in it. If it be argued from the words of the Text, that the Male is there placed before the Female, and therefore the more worthy; it may be answered, we find there that the Evening and the Morning made the Day, yet from thence we do not conclude, that the Evening is better, or more worthy than the Morning. That *Adam* was made the Governour of *Eve*, may rather be thought to be the punishment of her sin, than the prerogative of his own worth, All do acknowledge that her Body was more admirable, and more beautifull than *Adams*; more full of Curiosity and Wonder, and shall we be so prophane to think, that GOD would put a worse Soul into a better Body? It is a principle in Philosophy, that *the Manners of the Mind do follow the Temper of the Body*, by which (without being much beholding to any Logick) we may easily conclude, that the comeliest outsides are for the most part the most vertuous within. The Dispositions of Women in generall, are of a more tractable temper, than the harder mettall of Men; it is their easie Natures that hath caused Men to accuse them of

Fear, and Inconſtancy, and to be ſometimes extream in their paſſions; when if we ſhould but take the pains to examine their Inclinations, we may peradventure find it to be as innocent, as their accuſers do render it faulty, and to be worthy of excuſe, if not of commendation. They are not commonly of ſo light a Temper, as to ſuffer themſelves to be carried beyond the bounds of Reaſon.

But I muſt ſubmit my ſelf to ſome Qualifications, for I ſhould not ſet up a School of Vertue, but of Vice, if I ſhould ſeek to juſtifie Women in all things. The Garlands of true praiſe are only due unto the pious, and thoſe of a generous deſcent, and thoſe who are the moſt generous, are the moſt pitifull. They know it is more glorious to vanquiſh their own paſſions, than their Detractors, and that to give life when they may take it away, is as it were to raiſe the dead without the working of a Miracle.

Nothing doth more misbecome that Sex, than Choler. I have often ſeen a fair Woman melancholy, yet I never heard that any hath ſeen a fair furious one. They had need indeed of ſome Philoſophy, to aſſiſt them in the conqueſt

queſt of their other paſſions, but to defend themſelves from this, it is enough for them to make uſe of their Glaſs only, for in the heighth of their paſſion let them but look therein, and it may be a good means for them to correct themſelves as to that paſſion, for the time to come. Women in generall are like unto that Herb of which *Plutarch* maketh mention, they being well prepared become a ſoveraign Antidote, but growing too luxuriant, and running into ſeed, they degenerate into the rankeſt poyſon.

I might here propound unto them many remarkeable Examples, which may ſerve to enflame them to the love of Vertue, and of their own Honour, as of *Penelope*, *Portia*, *Paulina*, and others, who being Heathens, their Examples ſhould be of a greater force; for if perſons living without the knowledge of the true God, and aſſiſted with no other Helps but thoſe of Nature only, and of Reaſon, have made no delays to walk in the rough and narrow paths of Vertue, and without any fear of the thorns, have with their own hands put away whatſoever might make their paſſage difficult, what ſhould not the Ladies do of our Time, to whom God

himself hath given Directions to guide them in their way, whom he hath assisted with his Graces for the exercise and performance of all Duties, and whose performances he hath promised to reward with Joyes upon Joyes, and every Joy environed with Eternity.

Chap. XXV.

Of Modesty.

Occasion and *our Nature* are like two inordinate Lovers, they seldome meet but they do sin together; nevertheless if they do meet, and the Heart consenteth not, some great Scholars are in doubt, whether the offence be punishable, though the act be committed: *Who wilfully doth any thing evil is a wicked Man, but he that doth it out of necessity is not altogether evil.* They do adde, that even actuall sins have so far their dependency on the Hearts approbation, as that alone can viciate or excuse the act. But I am of opinion, that there is no Man but is faulty in all his actions be they what they will, at least by some circumstances, though peradventure sometimes excusable in

others

others that seem to be of more importance, For if we shall calculate aright, Man is his own Devil, and oftentimes doth tempt himself: So prone are we to evil, that it is not one of the least Instructions that doth advise us to beware of our selves.

Now an excellent Virtue to restrain or check a Man or Woman from running into Vice, is Modesty. I am perswaded many Women had been bad, that are not so, if they had not been bridled by a bashful Nature. There are divers that have a Heart for Vice, that have not a Face accordingly. Modesty chides young Maids from bold Company; it restrains them from lordid enterprizes; it teacheth them to love vertue only; it taweth the uncivil Tongue, and chains up the licentious hand. Surely the Graces sojourn with a blushing Virgin. It is recorded that the Daughter of *Aristotle* being asked which was the best Colour, made answer, *That which Modesty produced in ingenious Spirits.* Certainly the Heart of the blushing Lady is nearer Heaven, than the Forehead of the brazen Rauntress; for it is the offspring of Humility, and when that leaves a scarlet tincture behind it,

Vertue is alwayes upon that Varnish. It was *Liviaes* Modesty with which *Augustus* was affected. A Spirit modestly bold is like the Wind, to purge the Worlds bad Air. To blush at Vice is to let the World know, that the Heart within hath an inclination to Vertue. But when Spirits do begin to degenerate into sloth and wantonness; they are apt to fall from one Infirmity unto another, and at the last (transported, I know not with what boldness) they do leap into the highest Impudence.

To give a check unto such young Bloods, who weigh not the danger untill they are fallen into the snare, and who then to expediate themselves from the suspition, and the guilt of one sin, do commonly commit a greater, and do proceed from the acts of Lust to the acts of Murther; I am enjoyned in this place, for the Information of all young Maids that are ignorant of it, and for a terrour to all those who to excuse their Honour, are obstinately resolved to commit a Murther, to give them a sight of this ensuing Act of Parliament.

An

An Act to prevent the destroying and murthering of Bastard Children.

WHereas many lewd Women that have been delivered of Bastard Children, to avoid their shame, and to escape punishment, do secretly bury or conceal the Death of their Children, and after, if the Child be found dead, the said Women do alleadge that the said Child was born dead, whereas it falleth out sometimes, (although hardly it is to be proved) that the said Child or Children were murthered by the said Women their lewd Mothers, or by their assent, or procurement,

For the preventing therefore of this great Mischief, be it enacted by the Authority of this present Parliament, That if any Woman (after one Moneth next ensuing the end of this Session of Parliament) be delivered of any Issue of her Body, Male or Female, which being born alive should by the Laws of this Realm be a Bastard, and that she endeavour privately, either by drowning or secret burying thereof, or any other way, either by her self, or the procuring of others, so to conceal the Death thereof, as that it may not come to light whether it were born alive or not, but be concealed, in every such Case the said Mother so offending shall suffer Death, as in case of Murther, except such Mother can make proof by one Witness at the least that the Child (whose Death was by her so intended to be concealed) was born dead.

And to make the Sentence of this Act yet more severe; It is most certain that a Woman in the City of *Chester*

Was

was delivered of a Child, which ſhe laid in an Orchard, and covered it with leaves; it ſo fell out that a Kite ſeeking for her prey, diſcovered it, and ſtruck ſo violently at it, that the Child died thereof: We do find here that the Mother was not the immediate cauſe of the Death of her Child, but the Kite; nevertheleſs when ſhe was arraigned at the Aſſizes following, ſhe was condemned, and executed. In this Caſe (ſo ſtrict was the Jury) that the will was taken for the deed: And I do find the Caſe in Print to be thus reported and printed, *Car elle avoit un intent par ces voyes pour le tuer*; for by this way ſhe had an intent to have deſtroyed it.

Not out of any Deſign of my own have I inſerted this Act of Parliament, for it is not agreeable to the candour and ſimplicity of this Pen, nor to the tempers of young Ladies, whoſe innocence needs not any ſuch terrour of Examples to preſerve their Chaſtities.

CHAP.

Chap. XXVI.

Of immodeſt Songs, and vain Ballads, and other idle Pamphlets, which make young People immodeſt, and with which they are oftentimes too inordinately affected.

I Have already made mention of the nobler ſort of Pamphlets, and how far they are to be admitted. Young Gentlewomen muſt not make paſtimes to become their exerciſes, nor turn their moſt ſerious times into hours of recreation, and vain delight: There is nothing that is made only for pleaſure. Creatures that are the moſt glorious are the moſt active: The Sun, the glory of the Univerſe, by whoſe light beauty is known to be beautifull, doth never ſtand ſtill, nor hath ever made a halt, but once by a great Wonder, in the dayes of *Joſhua*. His ſetting in one Hemiſphere is his riſing in another. Buſineſs is as well the content and comfort, as the enriching of Mankind. Undoubtedly the Gentlewoman that finds a way to preſerve her ſelf from idleneſs, doth go to bed with a far more ſatisfied conſcience, than ſhe who ſpends

Of Songs and Ballads.

ſpends all her time in ſloth, and vanity.

Books of recreation ſhould be only uſed in the hours of recreation, and ſo ſhould Stage-playes, and all other Subjects of harmleſs wit.

Reading requiſite for young Gentlewomen.

For whileſt Books containing honourable and noble Subjects, may be permitted to young Gentlewomen, to entertain the hours of their greateſt leaſures, there is no toleration given for the reading of wanton and licentious Pamphlets. Some Stoicks indeed there are, who will not allow any Books to Womankind: they will be content that young Gentlewomen communicate with learned perſons, but yet I know not by what ſevere nicety, they would keep them from reading their Works, like to the profeſſors of the Religion beyond the Seas, they are well pleaſed the people ſhould know that there is a Bible, but they muſt have a great care not to look into it. But to ſpeak the truth, what can be deſired for the ornament of the Mind, which is not contained in Books, where Vertue is to be ſeen under all kind of viſages, and Truth diſcovered in what manner ſoever they deſire it: They may behold it with all its force in the Philo-

Philoſophers; with all its purity in the Hiſtorians; with all its beauty and its dreſſes in Oratours, and Poets. In this pleaſing variety, all humours and conditions may find wherewith to content themſelves, and wherewithall to be inſtructed. Here it is that Truth is not altered through paſſions; here it is that ſhe ſpeaks as much without fear, as without intereſt, and trembles not at her entry into Palaces, nor in the preſence of Monarchs.

And for what cauſe.

And for this cauſe it is that Reading is very requiſite for Women, whether young, or old. They have no leſs need of dumb Teachers than Princes; for Beauty as well as Royalty, are conſtantly attended with more flatterers, than inſtructors. To diſcover, and acknowledge their faults, it is neceſſary that ſometimes they learn of the dead, what the living dare not tell them. It is in Books only where they may diſcover the imperfections of their Minds, as they find the imperfections of their Faces in their Glaſſes. Here they find Judges that cannot be corrupted either with Love or Hate; the fair and the foul are both treated alike, having to do with Arbitratours who have no other eyes, but only to put a

difference betwixt Vertue, and Vice.

But as I have already admoniſhed; ſince all Books are not Excellent, and there are ſome which juſtly do deſerve not to ſee the light, unleſs it be the light of the fire; there is I muſt confeſs, no leſs difficulty for Gentlewomen to chooſe good Books, in which they may employ themſelves alone, than to chooſe good Spirits, to entertain themſelves in company.

The Tyranny in ſome School-Miſtreſſes juſtly reprehended.

And here I cannot chuſe but blame the Tyranny of ſome Governeſſes, and Miſtreſſes of Schools, who think no Books to be approved, but thoſe only which pleaſe there own fancy. As the value of Coins depends on the Ordinances of Princes, ſo the worth of Books, and purity of Language, depend only upon the price of their imagination. The beſt Scholars cannot avoid their cenſure, if they ſubmit not to their Judgement. All the practice, and all the approbation, are in their hands. Their allowance muſt be ſought for to have it take, and there is no other glory, but what they diſtribute. Although Men of the beſt rank do differ in their Judgement from them, yet they are but ſhallow fellows, for all the Reaſons they can al-

leadge

ledge to maintain the contrary, and must be so reputed in the opinion of their Schools. By this Errour it often comes to pass, that good Books (in their Schools especially) do tast no no better at the first, because these petty if not pretty Impostours do cry them down, and do labour to obscure their worth. They conceit, that having blamed the Works of others, it will adde unto their Glory, and that all other women for the time to come will altogether rely on their Judgment, as a Rule infallible. But as Vertue at the last in the despight of all her Accusers, so these Books will shine in their full Merit, in despight of the Ignorant, and the Envious, and Reputation which for a time is hindred by their Malice, will dilate it self with a greater Glory. Experience doth let us see, we are not to follow there Advice, because they speak not of Books according to Truth, nor sometimes according to their own Opinion, but according to the Interest they propose unto themselves: by which young Gentlewomen may see, that they are not so farre to ascribe to the Judgment of others, as quite to renounce their own, and that they have no Reason to trust altogether to such ill Guides.

Why good Books are oftentimes condemned by some Women.

How

More Cautions for young Gentlewomen in reading of Books.

Howsoever I would not have young Gentlewomen to take the pains to read all Books, or to affect the multitude of them: I am altogether of the contrary opinion, and do believe that it is no less unprofitable than fastidious, to read all sort of Books that shall present themselves unto their hands, unless they shall Peradventure do as the Travailer, who having passed through divers Countreys where he made no stay, but only taken a survey of them, did at the last make choice of some one of the richest of them to inhabit in: for why should young Gentlewomen take the pains to seek that in many which they may find in one: as if the Sun had need of the Starres to give light, or as if it had not light enough of its own to illuminate the world.

Quantity is not the measure, one sole Book when it is good may serve for a great Library: To which purpose St *Jerom* writing to *Fulvia* hath a singular expression; *As you would sell* (saith he) *many Pearls to purchase One which had the Brauty and the Price of all others, so you should renounce all sorts of Books, to devote your self wholly to One, where you may find whatsoever is needfull to instruct you, and to give you contentment.*

And

And indeed to read few, ſo they be pleaſing and profitable, is not to diminiſh the fruit, but rather to augment it: It is not to be leſs knowing, but to be the leſs troubled; for as they who do eat continually, do gather together a maſs of Crudities, ſo ſuch who will be reading in every Book that poſſibly they can get, muſt needs be clogged with a great confuſion. And as exceſs of Meats do weaken the naturall heat, ſo the exceſs of Reading doth diminiſh the light and the vigour of the Mind.

The danger of reading many Books.

It is not neceſſary then to read many Books, but to read the beſt, and eſpecially never to be curious of ſuch, whereby we cannot learn any thing, without the danger of becoming vitious. And here I needs muſt encounter with two great Errours, the one proceeding from Fear, and the other from Boldneſs. Some Mothers of Children, and others there are, who make a great ſcruple, that their Children ſhould read the Books of the Heathen, ſuch as *Seneca*, *Plutarch*, and others, in Engliſh, and yet they will give them full leave to read any lying Pamphlet. There are ſome again, who make a conſcience to read the Books of the *Apocrypha*, though full of good

Precepts, yet the History of *Parisma*, or *Ornatus* and *Artesia*, must be commended and read by them.

But not to dissemble: This scruple of theirs proceedeth from their Ignorance, and they tremble (as the Scripture hath it) where there is no cause of fear: For since GOD commanded the *Hebrews* to take away the Vessels of *Ægypt*, and to consecrate them to the service of the Tabernacle; why should we not take good Precepts from any Pagan Author, so we do it on purpose to employ them to the Glory of GOD, and to the Instructions of our own Consciences. The *Israelites* took only away the Treasure of the *Ægyptians*, but left them their Idols; so we taking the Science of Pagans, do not take with them their Errour, and Idolatry. What hurt is it to steal divine Riches from a Heathen Author, to put them to a better use.

Ignorance proceeding from Fear and Boldness.

And if peradventure they do meet with any evil things in them, they must behave themselves in reading of them, as the *Jews* in marrying with Strangers, whose Nails they pared, and whose Hair they cut: That is, they are to prune whatsoever is superfluous, or may offend their belief.

But of the looſer Pamphlets we muſt ſpeak in another manner, ſince there is nothing in them but what is evil, and dangerous. There is only a ſhew of evil in the Books of many of the ancient Philoſophers, and but a ſhew only of good in the licentious Pamphlets; ſo as taking away the mask, and ſearching deeper into it, we find nothing but Vice in the one, and Vertue in the other.

Perhaps my Judgement herein will offend many, to whom Falſhood ſeems more ſpecious than Truth, who can take no pleaſure but in that which is unprofitable, and who believe they cannot paſs the time but in loſing it. Prudence doth teach us to ſeparate Vertue from Vice, and not to fly them both at once: And when the corruption which many Pamphlets, and idle Songs and Ballads bring with them, is truly laid to heart, there is no ſober Spirit but will hold himſelf guilty, if he ſhould forbear to ſhew thoſe ſnares to thoſe young Spirits, who do not dread the danger. Idle Songs and Ballads forbidden.

And to ſpeak firſt of Pamphlets; what contentment can there be in a counterfeit Pamphlet, which is not found in Hiſtory? Are there not ſuc-

ceſſes, and events fair enough? Can there be a greater pleaſure, than to be preſent at the Birth, and Ruine of Monarchies, and Empires, and in the compaſs of an hour, to ſee what hath paſſed many Ages? Is it not an honeſt and a witty way, to ſhorten time when it ſeemeth long, by fetching it again when it is ſlipt away, and to find recreation againſt cares, and memory againſt oblivion? What cauſe that young Gentlewomen may not refreſh themſelves, without danger of debauchment?

The praiſe of Hiſtories.

And ſuppoſe we ſometimes find ſome good Inſtructions in Pamphlets, what need is there we follow the Example of that, which we know to be imaginary, and how ſhall we imitate Examples that we know to be falſe; as if we would take lights from Stars in a Picture, in ſtead of uſing of thoſe which the Heavens do diſcover to our view.

The like may be ſaid of Ballads, and wanton Songs: For grant that there may be ſome pleaſure in them: is there not alſo a great deal of idle and licentious fancy? Wiſedome will alwayes abandon that which delights, for that which hurts; it will renounce a little pleaſure, for a great deal of danger. To take pleaſure in an idle Song, with-

Wiſdome will renounce a little pleaſure for a great deal of danger.

without staining ones self with the obscenity of it, is a thing almost impossible; for wickednes enters insensibly into the soul, and what care soever we take to guard our selves, it is almost impossible but to be tainted with this alluring poyson. It is remarkeable, that what Spirit, or what Innocence soever we have, our Bodies even without our assent, will take and taste of the qualities which we feed upon: So our Spirits, whether we will or not, will put upon them, I know not what of the Books we read. Our Humour will be altered ere we be aware; we shall laugh with those that laugh, we shall entertain wanton suggestions at every passage we read of the *Libertines*, and we shall be sad with the melancholy; insomuch that we have seen persons wholly changed, after the reading of certain Books.

And the Reason is not hard to find: For since some Mothers cannot fix their eyes on certain Pictures, without leaving the complexion or some marks in their Infants; why should not we believe, but that the lasciviousnes contained in these Ballads, may have the same effect in our imagination, and do alwayes leave behind them some im-

preſſions in our Spirits.

And although we know they are but fictions, yet nevertheleſs they truly move, being read. The inclination we have to Evil is ſo powerfull, that it takes ſtrength through Examples, and will be contented with falſe ones, when it cannot meet with true; ſo the Ivy doth mount up on a Tree which is hollow, as on that which is perfect, and doth lean no leſs on a withered Tree, than on a green one. Our corrupt Natures, and our untuly Appetites, do ſtrongly ſway us to that which is forbidden, and a falſe Hiſtory is enough to carry us more boldly to any wicked enterprize. And as the Birds pecked the Grapes which *Zeuxis* painted; ſo paſſion doth take fire with the Loves, which theſe Ballads do decipher.

Our inclination to Evil is very powerfull.

The reading of many wanton things do heat by little, and little; it inſenſibly takes away the repugnancy and the horrour we have to Evil, and we acquaint our ſelves ſo thorowly with the image of Vice, as we afterwards fear it not when we do meet with Vice it ſelf. When once ſhame is loſt, we are in great danger to loſe that which is not preſerved but by it. If Waters violently break forth, when the Dam is

broken

broken up, and the Trenches which kept them in, are cut, Affections in the ſame manner will break out with all manner of liberty, when this honeſt Fear is loſt, which doth ſuppreſs them.

This Licentiouſneſs is not bred in a moment; and it is true, that even by reading of wanton Songs and Ballads, we do not arrive to the heighth of Vice, at one, and the ſame inſtant. The contagion in Songs and looſe Pamphlets, do ſeize on the heart by degrees; it worketh on the minds of young perſons, as ſeed in the earth; it at the firſt doth begin but to ſhew the head, but afterwards it grows up every day more powerfully than another. Licentiouſneſs was not bred in a moment.

But this is not all; for after that theſe Pamphlets, and Songs of wantonneſs, have made young Maidens bold, it afterwards doth make them to practiſe what they read, or ſing; then they labour to find out ſubtleties, to carry them on to what ſo much they do deſire, and do learn not only the Evil which they ſhould not know, but even the faireſt way to commit the ſame. And to ſpeak the truth, what likelihood is there for them to be familiar with ſuch alluring Books, and Songs, and not put their innocency it ſelf in

danger. In those vain Pamphlets, they do read how this Virgin leaves her Countrey, and her Parents, to run after that Stranger; another is in love in a moment, when she reads that she hath received Letters from such and such a Gallant, and how they have appointed private places where to meet together. These are but cunning Lessons, to learn young Maids to sin more wittily; and there is no Man can comprehend with what reason, nay with what probability, such perillous Books, and Sonnets, may be justified.

On the contrary, if the *Lacedæmonians* did forbid plays, because adulteries were exhibited; why should such Pamphlets amongst us be permitted, where such dishoneſt actions, lascivious examples, and extravagant passions, are maintained? Shall we dare to read in Books, what the Pagans prohibited to be acted on their Theaters? Shall it be said that Christians have less love for Vertue, than the Infidels.

And yet some there are, who will accuse me of too much severity, in taking away this too much accustomed delight, which many young Women have in reading vain Pamphlets, and singing vainer Ballads; they will lament

ment no leſs for depriving them of theſe vicious Books, than did thoſe Women who ſate weeping for *Thammuz*. Falſhood hath a great deal more power than Truth. Young Maids more willingly do read thoſe Books, which do corrupt good manners, than thoſe Books which do teach them; and there are more Ladies who learn by heart the Tales of *Pariſmus*, or *Amadis de Gaule*, than the Hiſtories of ſaving Truth. They take leſs pleaſure at a Sermon, than a Comedy, and had rather hear *Jack Pudding*, than a Preacher. And this made *Strato* to complain, that he had fewer Scholars than *Menedemus*, becauſe there are more who haunt the School of Voluptuouſneſs, than that of Vertue, and we love them better who flatter us, and make us laugh, than thoſe who make us ſad, and humble.

The forbidding of idle Books makes young people more curious to read them.

And not to diſſemble, it is a great calamity to ſee now adayes, that it is even to make us more eager, and it doth put an edge upon our curioſity, to read a Book that is forbidden. It ſeems the ſame Spirit who deceived our great Grandmother *Eve*, by ſeducing her to loſe the ſweetneſs of the fruit of Knowledge, inſpires no leſs too ma-

ny with the ſame liberty, promiſing that their eyes ſhall be opened to ſee admirable things, and that they are denied the reading of ſuch wanton Books, only out of pure envy. This Errour corrupteth a great number, whom flatterers do perſwade, that as feeble Spirits are every where in danger, even amidſt good things, ſo pure and vertuous Spirits are in no danger at all, even in the midſt of bad things. I am of another opinion, and muſt repreſent to young Gentlewomen, that be they of what Spirit ſoever, they are alwayes obliged to fly danger; and I believe there are very few who have ſo much heat or force, as to feed on poyſon, and to live on that which is the deſtruction of others. I allow no more of Poets than of Pamphlets, when there is hurt in them. Whereſoever I find Vice, my intention is to fight againſt it, and I ſhall alwayes blame thoſe idle Books, which ſerve but as a School to learn ſin with more dexterity.

CHAP.

Chap. XXVI.

Of Memory, and how much conducible it is.

MEmory is as well the ornament, as the benefit of all persons, both young and old.

Experience is the Mother of the Arts; Memory is the Parent of Experience. Memory by Philosophers is placed in the hinder part of the Head, as Fancy is in the former part thereof.

The Art of Memory (though held forth by many as an excellent help) is rather an advantage to the professour of it, for his private profit, than to bring any benefit to those who are to learn it. And to speak the truth, there is so great a difficulty to place such, and so many words, into such, and such Cells of the Brain, that it appears rather to vex, than any wayes to benefit the Memory: And some letter'd Men, who have attempted this way to improve their Memories, have confessed as much. The best Rules therefore to preserve that in our Memory, which we desire to be remembred, are briefly these:

The first is not to overburthen the Me-

Rules for Memory.

Memory, for I have read that Memory is like a Purſe, which if it be ſo full that the ſtrings cannot be drawn together, all will drop out of it.

The next is to faſten that with often repetition, which we deſire to remember. Severall diſcourſes on other Subjects will cauſe that to be loſt, which we deſire moſt to remember: Therefore in relation to it, it was well ſaid, *That it is beſt over night to knock the Nail in, & to clintch it on the morning following.*

The third is to put that which we would remember, into a handſome method, and ſo to place it, that according to ſome Alphabeticall order, on the name of that thing to be remembred, after a little ponderation, it may promptly come again unto our Memory.

The laſt and the beſt is not too much to truſt the Memory, but to have ſome Book to put us in remembrance of what is already done, or what according to promiſe, or deſign, is of any importance to be done. Good things, as the memory of good Men, ought to be had in perpetuall remembrance: As for bad, we may ſay as *Themiſtocles* to one who would have taught him the Art of Memory, *That he had rather he ſhould*

should teach him the Art of Forgetfulness.

Moderate Diet and good Air preserve the Memory. There are excellent good Remedies for the preserving of the Memory, whether in dry or moist Constitutions, for which I shall refer you to Dr. *Jacob Mosan* his *Generall Practice of Physick*, who hath written at large on this Subject.

Chap. XXVII.

Of Disobedience to Parents.

THe Laws Divine, Natural, and Civil, do streightly oblige Children to the Honour, and the Duty which they are to give unto their Parents; It by the Instinct of Nature doth belong unto them, as the beam belongeth to the Sun, or the River to its Fountain, or the Branch unto the Tree.

Nor from the Stork alone are Creatures, not indued with Reason, taught this Principle of Love and Duty. The Lions whelps who are untractable in their rage and ravening, do cheerfully go a hunting to provide prey for their Sires worn out with age; and these Inclinations are found in Birds of Rapine,

pine, who pull the prey one from another to feed those who did beget them.

And Humane Laws give many excellent Precepts of the Piety of the Children to their Parents. If we may beleeve the History of the *Persians*, recorded by *Ælian*, we shall observe, that there have been some found amongst them, who have made voluntary wounds, and cut deep gashes in their own Bodies, wherein to bury some part of the Bodies of their Parents reduced to ashes. A thing truely wonderfull, and which condemneth the Ingratitude of those Children, who will not vouchsafe to preserve the Memory of their Fathers in their Hearts, much less their Ashes in their Bodies.

By the Laws of God, Children are taught to prosecute their Parents with Love, Reverence, Obedience, and Succour. The Name of a Father is as a Rock, whereon all the waves of Passion should split asunder.

A barbarous thing it is to see Children despise their Parents because fallen into Poverty. For such a wicked Contempt, some Parents transported with fury, have inflicted severities on their Children even dreadfull to those that read them; and others unpunished for

their

their Contempt, have thruſt thoſe alive into their graves who did give them life.

Children ought to ſuccour their Parents in their neceſſities, according to their abilities, which if they have not, they are to ſupport and aſſiſt them with Prayers: and on the other ſide, Fathers and Mothers are taught to give due Reſpects unto their Children with all Affection.

Chap. XXIX.

Of Sleep, or Reſt.

Our Task being now almoſt brought to an end, and our Pen beginning to reſt, we will in this place ſpeak ſomething of Reſt, and what Reſt is to be given to young Gentlewomen, for the better preſerving of their Health.

What hours of Sleep to be given to young Gentlewomen.

The moderation of Sleeping and Waking is very neceſſary, and when either exceedeth, the Body is much endammaged, & Health much hindered.

Immoderate Watching drieth up, and doth exhauſt, and weaken the Body, and the Spirits, and therefore it doth not only procure Diſeaſes, but in many Diſeaſes it is very dangerous.

But Reſt or Sleep produceth contra-

ry

ry effects: For although the excess thereof doth make the Body heavy, and by moistening of it too-much, doth oppress and suffocate the naturall heat, and engender abundance of Excrements, yet moderately used benefiteth both the Body and the Spirits; for by this means all Concoction of Food received in the Stomack, and all the parts of the Body, is best performed. Sleep moisteneth and nourisheth the Body; it maketh it fat, and expelleth all corrupt Humours either by Sweat or Urine; it perfecteth what is not fully concocted, and maketh it profitable for the nourishment of the Body; it mitigateth and qualifieth Choler; it cooleth the Body; it is the quickening of the weak and weary Members; it is finally so needfull to Nature, that without Sleep it cannot be upheld.

The benefit of Sleep.

To rise betimes in the Morning is for a good End; for it tendeth to the Health of the Body; but to rise betimes in the Morning to address themselves to the Temple of God, as many young Gentlewomen do in *London*, is of remarkeable advantage to the Health both of Soul, and Body, and effectually conduceth to the best End of all.

FINIS.

HAving treated of the Education, and Behaviour of young Gentlewomen, it will not be unneceſſary to ſhew here the ſeverall ſeaſons in the Year, as to all manner of Fleſh, Fiſh, and other things, to be provided in good Families, in the beſt manner, both for uſe and ornament, as alſo for the orderly placing of every Diſh of Meat; and finding ſome difficulty in it, I have taken the advice of many experienced perſons, that are well acquainted with the ſeverall ſeaſons, and the ordering of all aboveſaid, in the beſt manner: whereupon I have been deſired to draw a Bill of Fare, for every Moneth in the Year, wherein all former Books of Cookery have been much defective, which accordingly I have done, it being of great uſe in Families, eſpecially for the younger ſort.

A Bill of Fare for every Moneth in the Year.

January.

1. BRawn.
2. A boyl'd Capon, with Oiſters and Sawſages.
3. A Surline or Ribbs of roſted Beef.
4. A roſted Gooſe.
5. Mine'd Pies.
6. A roſted Turkey.
7. A marrow Pie.
8. A made Diſh, or a bread Pudding.
9. A roſted Capon.
10. Larks, Partridges, or Woodcocks, which may beſt be provided.
11. Lamb.
12. A Tart of Wardens, or Quinces.

13. Tame Pigeons.
14. A dried Neats Tongue.
15. Anchovies.

February.

1. A Hen and Bacon, or a Calves Head hatched.
2. Rosted Beef, or Veal.
3. A minc'd Pie, or a Lamb Pie.
4. A rosted Goose, or wild Ducks.
5. A made Dish.
6. A Turkey.
7. Collops and Eggs.
8. Capon and Tarts.
9. A Skirrot Pie.
10. Fri'd Oysters.
11. Rabit, Chickins, or tame Pigeons.

March.

1. Boyl'd Chickins.
2. A dish of stu'd Oysters.
3. A Grand Sallet.
4. A rosted Brest or Line of Veal.
5. A Pigeon, or Chicken Pie.
6. A dish of Soles or Smelts.
7. A dish of young Rabits.
8. Custard, Capon, and Tart.

April.

1. Veal and Bacon, or Pullet and Bacon.
2. Green Geese.
3. Rosted Veal, rosted with a Pudding in it.
4. Spring or Lumber Pie.
5. A Tansie.
6. Rabits and Tarts.
7. You may adde Salmon and Lobsters.
8. Prauns, or Sparagrass.

May.

1. Boyl'd Chickins.
2. Rosted Veal.
3. A Lamb Pie or Pasty.
4. Rosted Capons.
5. Rabits.
6. Westfalia Bacon, and Tarts.
7. Sturgeon, Salmon, and Lobsters.
8. A dish of Sparagrass.
9. A Tansie.

June.

1. A Leg of Mutton, or Pigeons, or Neats Tongue with Colliflowers.
2. Stu'd Rabits.
3. A fore-quarter of Lamb.
4. A Chickin Pie.
5. A dish of Pease.
6. A rosted Capon.
7. A Gooseberry Tart.
8. A dish of Strawberries.

July.

1. A Westfalia Ham of Bacon, with Pigeons.
2. A Brest of Veal rosted.
3. A Venison Pasty.
4. Rosted Capons.
5. A Codling Tart.
6. Lobsters and Salmon.
7. Hartechokes, or a Hartechoke Pie.
8. Rosted Chickins.
9. Dried Neats Tongues.
10. Salt Sallet, Caviere, Anjovies.

Augu

August.

1. An Olean or Grand boyl'd Meat, or Friccasie.
2. A rosted Hanch of Venison.
3. A Pig.
4. A Pigeon Pie.
5. A dish of cram'd Chickins.
6. A Tart.
7. Some Creams or Fruit.

September.

1. A Capon and white Broth.
2. A Grand Sallet.
3. A Neats Tongue and Udder rosted.
4. A pouder'd Goose.
5. A rosted Turkey.
6. A Potata Pie, or Chickin Pie.
7. A made Dish.
8. Rosted Partridges.
9. Larks and Chickins.
10. A dish of Tarts or Fruit.

October.

1. Boy'ld Capons with Sawsages.
2. Bacon and Oysters.
3. Rosted Beef.
4. A rosted Goose.
5. A Grand Sallet.
6. A rosted Turkey.
7. Tongue and Udder.
8. A Warden Pie, or Tart.
9. Custards.
10. Rosted Capons.

November.

1. Pullets and Oysters.
2. A dish of stu'd Oysters.
3. A Neck of Mutton, and a Neck or Chine of Veal or Mutton rosted, and in one Dish.
4. Minc'd Pies.
5. A Warden Pie.
6. A rosted Capon.
7. A Turkey : Tart and Custard.

December.

1. A Coller of Brawn.
2. A Lambs Head and white Broth.
3. A Neats Tongue and Udder rosted.
4. A minc'd Pie.
5. A Venison or Lamb Pasty.
6. A rosted Capon.
7. A made Dish.
8. Cram'd Chickins
9. A Quince Pie.
10. Wild Ducks,
11. Warden Pies and Custards.

A Bill of Fare for a Fish Dinner: Also a Bill of Fare for Fish Dayes.

1. A Barrell of Oysters.
2. A Pole of Ling.
3. A dish of green Fish butter'd with Eggs.
4. A dish of butter'd Prawns, or Craw Fish.
5. A Pike boyl'd.
6. A Carp stu'd, and stu'd Oysters.

7. A pair of Soles fri'd.
8. A roſted Spitchcock.
9. A Diſh of Smelts.
10. Salmon, Sturgeon, and Lobſters.
11. A Skirret or Potatoe Pie.
12. A Carp or Eele Pie.

Note that Oyſters be in ſeaſon all the Winter, and ſo many Moneths as the Letter R is in the Moneth; and are commendable raw, ſtu'd, fri'd, or bak'd in Pies, and may be added to many boyl'd Diſhes of Butchers Meat, and Fowl.

A Bill of Fare or Entertainment in October, November, *or* December.

1. BRawn.
2. Grand boyl'd Meat.
3. A Turbet hot, or Carps with Eeles or Oyſters.
4. Pullets boyl'd.
5. A Bisk of Fiſh.
6. A Grand Sallet.
7. A Chine of Beef, Mutton and Veal.
8. A Veniſon Paſty.
9. A Turkey roſted.
10. Chewetts.
11. Minc'd Pies.
12. Hare Tongue and Udder roſted.
13. A made Diſh.
14. A pouder'd Gooſe.
15. Freſh Salmon.
16. A Quince Pie.
17. A Weſtphalia Ham of Bacon.

Second Courſe.

1. A Pike boyl'd.
2. Pheaſants roſted, three in a diſh.
18. Cold Bak'd Meats.
19. Capons roſted.
20. A Cuſtard.
3. Jelly.
4. Cocks and Partridges three in a Diſh.
5. An Oyſter Pie.
6. Plovers, ſix in a Diſh.
7. A Lumber and Potatoe Pie.
8. A preſerv'd Tart.
9. Six Snipes and eighteen Larks in a Diſh roſted.
10. Lobſters.
11. Dri'd Tongues with Salt Sallets.
12. Sturgeon.
13. Marchpane.

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By *Robert Codrington* Master of Arts.

A word fitly spoken is like Apples of Gold in Pictures of Silver, Prov. 25. 11.

A word spoken in season how good is it? Prov. 15. 3.

LONDON,
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Black will take no other Hue.
By ſcratching and biting Dogs and Cats come together.
Better play for nothing than work for nothing.
Better to have one Eye than to be blind altogether.
Better to buy than to borrow.
Better to bow than break.
Beggars may ſing before a King.
Better my Hog dirty home than no Hog at all.
Better ſometime a ſcolding Wife than no Wife at all, for her Children may be quiet.
Better an Egge to day than a Hen to morrow.
Better to be ſtill ſingle than ill married.
Better to go about than to fall in the Ditch.
Breed up a Crow and ſhe will peck out thy eyes.
Before thou marry, be ſure of a Houſe wherein to tarry.
Beauty is but a Bloſſome.
Beauty is no Inheritance.
Building and marrying of Children are great Waſters.
Brabling Dogs never want ſore ears.
Better that the Feet ſlip than the Tongue.
Better a bare Foot than no Foot at all.
Bare-footed Men need not tread on thorns.
Be the Maſtiff gentle, yet bite him not by the lip.
Buy at a Fair, but ſell at home.
Better to ride on an Aſs that carries me, than on an Aſs that throws me.
By Suppers and Surfets more have been killed than *Galen* ever cured.
Be not a Baker if your Head be of Butter.
Being on the Sea ſail, being on Land ſettle.
Building is a ſweet Impoveriſhing.
Bear with Evil, and expect Good.
Bells call others into the Church, but enter not themſelves into it.
Before you make a Friend, eat a Buſhell of Salt with Him.

Beauty

Beauty draws more than Oxen.
Bold is the Mouſe that neſtleth in the Cats Ear.
Be what thou wouldſt ſeem to be.
By doing nothing we learn to do ill.
Better it is (eſpecially as the World now goes) to build two Chimneys, than to maintain one.
Between two Stools we fall to the Ground.
Baſhfullneſs is an Enemy to Poverty.
Be not too haſty to out-bid another.
Beauty and Folly are often match'd together.
Baſhfullneſs doth moderate Deſires.
Beware what, and to whom you ſpeak.
Better to be beaten than be in bad Company.
Breeding, not Birth, makes a Man.
Better be a Coward, than too deſperately to be fool-hardy.
Better to be unborn, than untaught.
Bad Cloath it is that will take no Colour.
Better to ſee a Clout, than a hole out.
Beggars would eat Larks, if wiſhes were Thruſhes.
Better ſafely to deſcend, than to aſcend too raſhly.
Better to have a defect in one Eye, than not to ſee at all.
Better it is to pitty, than tor evenge.
Bad is the Cauſe which none dares ſpeak in.
Better a Louſe in the Pot, than no Fleſh.
Bought Wit is beſt.
Better to ſpare at the brim, than at the bottome.
Better an old Mans Darling, than a young Mans Wonderling.
Bate me an Ace key *Boulton.*
Better die a beggar, than live a beggar. Remember the golden Mean.

C

CRaft bringeth nothing home.
Charity and Induſtry do take all things doubtfull in the beſt conſtruction.
Croſſes are Ladders that do lead to Heaven.

Claw a Churl by the Breech, and he will foul your hand.

Cavils will enter in at any hole, if it find none, it will make one.

Children are their Parents Riches.

Children are certain Cares, but uncertain Comforts.

Cloudy Mornings turn to clear Evenings.

Courting and woeing bring dallying and doing.

Close is my Shirt, but closer my Skin.

Cunning is no Burthen.

Children and Fools cannot lye.

Change of Women makes lean Knaves.

Can a Jackanapes be merry when the Clog is at his heel.

Corn in good years is Hay, in ill years Straw is Corn.

Credit lost is like a Venice Glass broke.

Change of Weather is the discourse of Fools.

Choose Bread with eyes, and Cheese without eyes

Christmas though long desired passeth away in one day.

Craft is Bastard Policy.

Corn is cleansed with Wind, and the Soul with Chastenings.

Crooked Logs make straight Fires.

Could all Fools be without Bables, we should want Fuell.

Chickens are bred up in the Countrey, but the City eats them.

Correct a Child behind, and not before.

Call me not an Olive till you see me ripe, and gathered.

Counsell breaks not the Head.

Cold Weather and Knaves come out of the North

Comparisons are odious.

Courtesie on one side only doth never last long.

Choose a Horse made, and a Wife to make.

Courts have no Almanacks.

Cold

Cold, and comfortleſs.
Cuſtome is another Nature.
Cruelty is a Tyrant that is alwayes attended with fear.
Confeſſion of a Fault makes half amends for it.
Children are poor Mens Riches.
Contentment is Treaſure enough, nor needs he more who is contented with what he hath.
Carrion Crows bewail the dead Sheep, and then they eat them.
Common Beauties find more Lovers than Huſbands.
Cholerick Men never want Woe.
Conſtancy hath one foot on Land, and another on Sea.
Condemned although every where it be for Falſhood, yet Aſtrology may be true, though the Aſtrologers can never find it.
Chiefeſt of Diſeaſes that raigneth this year is Folly.
Curſt Kine have ſhort Horns.
Counſels in Wine do ſeldome proſper.
Children when they are little make Parents fools, when they are great they make them mad.

D

DEſires are nouriſhed by Delays.
Dinners cannot be long where Dainties are but ſhort.
Dogs that bark at diſtance, bite not at hand.
Do what thou oughteſt, and come what can.
Defer not till to morrow, if it may be done to day.
Deeds are Fruits, Words are but Leaves.
Deeds are Male, and Words are but Female.
Do as the Friar ſpeaks, not as he doth.
Delays are the death of Suitors.
Diſeaſes are the Intereſts of Pleaſures.
Dogs wag their Tails not ſo much in love to you, as of your Bread.

Daily

Dally not with Money, or with Women.
Debters are liars.
Discreet Women have neither eyes, nor ears.
Disgraces are like Cherries, one draws in another.
Dry bread at home is better than roſt-meat abroad.
Divine Grace was never ſlow.
Death keeps no Kalender.
Dogs are fine in the Field.
Deaf Men go away with the injury.
Deſert and Reward do ſeldome keep company together.
Beware of Impatience, for fair words do cool more than a Caldron of Water.

E

Eaten Bread is forgot.
Ever drunk, ever dry.
Every Man baſteth the fat Hog.
Evil gotten, evil ſpent.
Eſſex Stiles, *Kentiſh* Miles, *Norfolk* Wiles, many Men beguiles.
Every Man cannot hit the Nail on the head.
Every Miller draweth Water to his own Mill.
Every Man is beſt known to himſelf.
Ever ſpare, and ever bare.
Early to bed, and early to riſe, makes a Man healthfull, wealthy, and wiſe.
Every Mans Noſe will not make a Shooing-horn.
Every Man can rule a Shrew but he that hath her.
Every Man after his Faſhion.
Every Aſs thinks himſelf worthy to ſtand with the Kings Horſes.
Every thing is good in its ſeaſon.
Either live, or die with Honour.
Envy never enricheth any one.
Excuſing is oftentimes accuſing.

Evil

Evil that cometh out of thy mouth, flyeth into thy bosome.
Every Bird thinks his own Nest is the best.
Every Path hath a puddle.
Every thing is of use to a House-keeper.
Every one stretcheth his Legs according Coverlet.
Ease and Wine make many a bad Husband.
Eschew the Pleasure that bites to morrow.
Expect not fair Weather in Winter on one Nights Ice.
Every first service the Child doth his Father, is to make him fondly fooliſh.
Every Bees Honey is sweet.
Empty Vessels sound most.
Every one puts his fault on the Times.
Every one hath a Fool in his Sleeve.

F

Fall not out with a Friend for a Trifle.
Forgive any one sooner than thy self.
Fools make Feasts, and wise Men eat them.
Forecasting is as good as working.
Fortune is willing to help those who are willing to help themselves.
For that which thou canst do thy self, rely not on another.
Fish are thrown away that are cast into dry Ponds
Fools tye knots, and wise Men loosen them.
Feasting is the Physicians Harvest.
Fortune hateth the slothfull.
Fly Pleasure, and it will follow thee.
Faint Heart never won fair Lady.
Fools lade the Water, and wise Men catch the Fish.
Forsake not the Market for the Tole.
Fools set Stools for wise Men to stumble at.
Frost and Fraud have alwayes foul ends.

Foul

Foul Water will quench Fire, as ſoon as fair.
First Deſerve, and then Deſire.
Few Words to the wiſe are ſufficient.
Fair Words hurt not the Mouth.
Fair Words deceive Fools.
Fields have Eyes, and Woods have Ears.
Foxes if ſleeping have nothing fall into their Mouthes.
Foxes when they cannot reach the Grapes, ſay they are not ripe.
Fine Dreſſing is a foul Houſe ſwept before the Doors.
Fear keeps the Garden better than the Gardener.
Fly the Pleaſure that bites ſoon afterwards.
Far ſhooting never killed Bird.
Fair is not fair, but that which pleaſeth.
For want of a Nail the Shoe is loſt,
For want of a Shoe the Horſe is loſt,
For want of a Horſe the Rider is loſt.
Folly grows without watering.
Fooliſh Tongues talk by the dozen.
February makes a Bridge, and *March* breaks it.
Fools bite one another, but wiſe Men do agree.

G

GIfts blind the Eyes.
Gifts enter without knocking.
Good riding at two Anchors, if one fail the other will hold.
Great Barkers are no Biters.
God giveth Corn, and the Devil marres the Sack.
Great Boaſt, and ſmall Roaſt.
God comes at laſt when we think he is furtheſt off.
Give a feolding Wife Rope enough.
Get thy Spindle and Diſtaff ready, and God will ſend thee Flax.
Great Cry, and a little Wool, when the Hog was

Good Counſell will do ſometimes more than a thouſand Men.
Grace and Goodneſs maketh a Man.
Good is good, but Better carrieth it.
Good to be merry at Meat.
Good it is to have company in trouble.
Good Ware maketh a quick Market.
Good cheap is dear, for it tempteth a Man to buy what he wanteth not.
Great Men are great Idols.
Good to prevent an Evil in the beginning.
Good Manners are durable, but Beauty is periſhing
God cometh with Woollen Feet, but ſtriketh with Iron Hands.
Great Care is great Merchandizing.
Good Watch prevents misfortune.
Good Harveſts make men prodigall, bad ones, provident.
Great Matters are not compaſſed in a moment.
Give a Dog roſt-Meat, and beat him with the Spit.
God hath often great ſhare in a little Houſe.
God healeth, and the Phyſician hath the thanks.
Giving to the poor doth enrich a Mans ſtore.
Goſſips and Frogs they drink and talk.
Go not for every grief to the Phyſician, nor for every quarrell to the Lawyer, nor for every thirſt to the Pint-Pot.
God deprives him of Bread, who likes not of the Drink.
Gluttony and Tipling kills more than the Sword.
Great Trees are good for nothing but ſhade.
Giving is dead now-adayes, and Reſtoring is very ſick.
Good and quickly ſeldome meet.
Give loſers leave to talk.
God provideth for him that truſteth in him.
Give not St *Peter* ſo much, as to leave St *Paul* nothing.
God keep me from four Houſes, an Uſurers, a Tavern.

Tavern, a Spittle, and a Prison.
GOD, our Parents, and our Master, can never be requited.
Goods are theirs that enjoy them.
Green Wood makes a hot fire.
Good to begin well, better to end well.

H

HE that goeth softly, goeth safely.
He that hath but one Eye must take heed how he loseth it.
He picked this Sallet out of more Gardens than one.
He liveth long that liveth well.
He is more bold than wise.
He hath nothing that is not contented.
He that chastiseth one, amendeth many.
He that deceiveth another, is often deceived himself.
He loseth his thanks, that promiseth, and delayeth.
He that converseth not with Men, knoweth nothing.
He covereth me with his Wings, and bites me with his Bill.
He that is suffered to do more than is fitting, will do more than is lawfull.
He freely may receive courtesies that knows how to requite them.
He wrongeth good Men that favoureth bad Men.
He is not wise who knows not how to be a fool.
He cryes Wine and sells Vinegar.
He is as sure as *March* in *Lent*.
He is blind enough who sees not through the holes of a Sieve.
He who doth a serious business in haste rides post upon an Ass.
He that speaks me fair, and loves me not, I will

ſpeak him fair, and truſt him not.

He that liveth in hope, danceth without a Minſtrell.

He that runs in the night, ſtumbleth.

Haſtily come, haſtily go.

He harpeth on that String, which will make no good muſick.

He that hath a good Neighbour, hath a good Morrow.

He that fills his brain with Wine, can put nothing elſe in it.

He ſpares no words who brings good news.

He is an ill Husband that is not miſſed.

He keeps a ſtir, but is no Conſtable.

He hath left his Purſe in his other Hoſe.

He is a bad Muſician can ſing but one Song.

He who ſheweth his Purſe, longs to be rid of it.

He promiſeth like a Merchant, but payeth like a Man of Warre.

He will not make Fiſh of one, and Fleſh of another.

He is better with a Rake, than with a Fork.

He who hath a good Harveſt, may be content to have ſome Thiſtles.

He that makes himſelf a Sheep, the Wolf will eat him.

Happy Man be his Dole.

He that will live in peace, and reſt, muſt hear, and ſee, and ſay the beſt.

He can pipe but ill who wants an upper Lip.

He that will have a Hare to breakfaſt, muſt hunt over-night.

He that lyes with his Wife in the Market-place, ſhall have many teachers.

He needs muſt ſwim that is held up by the Chin.

He loveth Mutton well, that ſoketh his bread in the Wool.

He ſpent *Michaelmas* Rent in *Midſummer* Moon.

He that is afraid of every Graſs, muſt not piſs in a fair Meadow.

He that goes to ſleep with Dogs, ſhall riſe with Fleas.
He is noble who hath noble conditions.
Have a care to gain, for there will come a time to ſpend.
He that falleth, and amendeth, recommendeth himſelf to God.
He ſleeps out his Eyes, and Profit.
Honour and Eaſe are ſeldome bedfellows.
He is liveleſs that is faultleſs.
Huſbands are in Heaven whoſe Wives chide not.
He outſhot him in his own Bow.
Harm watch, harm catch.
He is wiſe that is honeſt.
His Belly is too ſtrong for his Purſe.
His Will is the cauſe of his own Woe.
Hereſie and Frenzy go together.
He that licks Honey from Thorns, pays too dear for it.
He that is not circumſpect wanteth no trouble.
He that overmuch ſtudieth his own contentment, ever wanteth it.
He that is angry is ſeldome at eaſe.
Hunger breaks through ſtone Walls.
He doth an excellent dayes work, who ridds himſelf of a Fool.
Handſome Apparrell makes Fools paſs for wiſe Men.
He that will not be ſaved needs no Preaching.
He loſeth nothing that keepeth God for his friend.
He that gives diſcreetly, gaineth directly.
He that gives quickly, giveth twice.
He hath not loſt all who hath one throw to caſt.
He that cannot pay, let him pray.
He that hath a fellow-ruler, hath an over-ruler.
He that waiteth on anothers Mans Trencher, maketh many a late Dinner.
He that fights with ſilver Arms, is ſure to overcome.

He laughs ill that laughs himſelf to death.
He may bear all his Friends on his back.
He is wiſe that can keep himſelf warm.
He is a Cipher amongſt Numbers.
He putteth his hand betwixt two Grindſtones.
He that doth well wearieth not himſelf.
He that goeth not in company knoweth nothing.
He who liveth wickedly can hardly die honeſtly.
He ſheweth all his Wit at once.
He may change his hair but not his hearr.
He that will not be counſelled cannot be helped.
Half a Loaf is better than no bread at all.
He that hath Time, and looks for Time, loſeth Time.
He that is man'd with Boyes, and horſ'd with Colts, will have his Meat eaten, and his Work undone.
He may ill run that cannot go.
He runneth far that never returns again.
He that goes a borrowing goes a ſorrowing.
How can the Foal amble, when the Horſe and Mare trot.
He hath ſneezed thrice, turn him out of the Hoſpitall.
He may mend but not grow worſe.
He playeth beſt who winneth.
He ſhall never buy what is good, who is afraid to aſk the price.
Honours change Manners.
Half an Acre is good Land.
Honeſt Men marry ſoon, wiſe Men not at all.
He that will take the Bird muſt not ſkare it away.
He that will learn to pray heartily, let him go to Sea.
He that gives thee a Capon, give him the Leg, and the Wing.
Happy is he who doth chaſten himſelf.
Hell is full of good meanings, and wiſhings.
He who lyes long a bed his State feels it.

He who looks not before finds himſelf behind.
He that burns his Houſe, doth warm himſelf for once.
He wrongs not an old Man who ſteals his Supper from him.
He that ſtrikes with his Tongue, muſt ward with his Head.
He that makes his Bed ill, lyes there.
He that labours, and thrives, ſpins Gold.
He that takes not up a Pin ſlights his Wife.
He that hath loſt his credit is dead to the World.
He that will deceive the Fox muſt riſe betimes.
He that falls into the Dirt, the longer he ſtayeth there, the fouler he is.
He that is not handſome at twenty, nor ſtrong at thirty, nor rich at forty, nor wiſe at fifty, will never be handſome, ſtrong, rich, nor wiſe.
He that doth what he will, doth not what he ought.
He that ſings on *Friday*, will weep on *Sunday*.
He that ſeeketh trouble never miſſeth it.
He who hath a Head of Wax muſt not walk in the Sun.
He that makes a good Warre, makes a good Peace.
He that hath one Hog makes him fat, and he who hath but one Son makes him a fool.
He that hath love in his breſt hath ſpurs in his ſide.
Health and Money go far.
He that hath little is the leſs dirty.
He that lets his Wife go to every Feaſt, and his Horſe drink at every Water, ſhall neither have good Wife, nor good Horſe.
He that makes a thing too fine, doth break it.
Health without Money is half an Ague.
Help thy ſelf, and God will help thee.
He commands enough that obeyeth a wiſe Man.
He that hopeth not for good, feareth not evil.
He that bloweth in the duſt, fills his eyes with it.

He that liveth not well one year, ſorroweth for it ſeven years after.
He that hath a Wife and Children, wanteth not buſineſs.
He that pittyeth another, remembreth himſelf.
He that marryeth for Wealth doth ſell his liberty.
He that is thrown would ever wraſtle.
He that ſerves well needs not fear to ask his wages.
He goes not out of his way that goes to a good Inne.
He looks not well to himſelf that looks not ever to himſelf.
He that endureth is not overcome.
He that gives away all from himſelf before he dies, provides to ſuffer.
He that will enter into Paradiſe, muſt have a good Key.
He quitteth his place well that leaveth his friend there.
Half the World knows not how the other half lyes.
He that contemplates hath a day without night.
He is not a Merchant bare, that hath Money, worth, or Ware.

I

IDleneſs turneth the edge of Wit.
Juſtice is the beſt Keeper of Kings.
If thou haſt not a Capon feed on an Onion.
In vain he craves advice that will not follow it.
In a hundred pound of Law, there is not a half penny weight of Love.
It is the part of a fool to ſay, *I had not thought on it.*
It is no medling with ones betters.
Ill Will never ſpeaks well.
Ill Company brings many a Man to the Gallows.
It is not how long we live, but how well we live.

It

It is a bad Cauſe that none dares ſpeak in.
It is a ſore fought Field where none eſcape unkil'd.
It is better never to begin than never to make an end.
In the deepeſt Water is the beſt Fiſhing.
In fullneſs is forgetfulneſs.
Idleneſs the Mother of all Evil
It is never a bad Day that hath a good Night.
If a Man will have his buſineſs well done, he muſt do it himſelf.
It is good to keep a Hatch before the Door.
It is a hard Winter when one Wolf eateth another.
Intemperance is a Cut-throat.
It is a Vertue to abſtain from Pleaſures.
It is too late to ſpare when the bottome is bare.
In a calm Sea every Man may be a Pilot.
Innocency bringeth a defence with it.
It is good ſtriving to be beſt.
I will not take from my left ſide to give to my right.
It is eaſie to bowl down the Hill.
It is a Vertue to hate Vice.
It is eaſie to rob an Orchard when none keep it.
It is better to kiſs a Knave than to be troubled with him.
It is better to be a Shrew than a Sheep.
It is ill ſetting Spurs to a flying Horſe.
It is hard to wive and thrive both in a year.
If thy Friend deceive thee, be no Enemy, but ceaſe to be a Friend.
Induſtry is Fortunes right hand, and Frugality her left.
It is poſſible for a Ram to kill a Butcher.
Ignorant Modeſty is better than a learned Curioſity.
It is not the Cats fault if the Miſtreſs of the houſe be a fool.
Idleneſs is the Key of Beggary.
In the labourers houſe Hunger looks in, but dares not enter.

If

If thou wilt know the value of an Angel, go and borrow one.

It is not the gay Coat that makes the Gentleman.

It is not good waking of Care when it is asleep.

If fools went not to the Market, bad Ware would never be sold.

It is a strange Beast without Head, or Tayl.

I wept when I was born, and every day shows why.

Jest not with the Eye, or with Religion.

If the old Dog barks, he gives counsell.

Into a Mouth shut Flyes do never fly.

If you would know secrets, look them in grief, or pleasure.

If Folly were grief every house would weep.

If you could run as you drink, you might catch a Hare.

In time comes he whom GOD doth send.

In choosing a Wife, and buying a Sword, we ought not to trust another.

If all fools did wear white Caps, the whole World would seem a flock of Geese.

It is a poor Stake that cannot stand one year in the ground.

In every Art it is good to have a Master.

If the Mother had not been in the Oven, she had never sought the Daughter there.

If things were to be done twice, all would be wise

It is a poor Sport that is not worth a Candle.

If thou thy self canst do it, attend no others helping hand.

In a Retreat the lame are foremost.

It is a wicked thing to make a dearth ones Garner.

It is taken for a disgrace to call the ordinary Citizens now adayes *Goodman* or *Goodwife*, but if they had any cause for it, they need not so to be offended at it.

In our Childhood we were Fools, in our Manhood we are Servants to Care, and in our old Age

Age we are but Porters to Diſeaſes.
It is a rank courteſie when a Man is forced to give thanks for his own again.
It is a running plague to a Horſe when a haſty Aſs rides him.
If every one would mend but one, we ſhould have the Golden Age again.

K

Know when to ſpend and when to ſpare is great wiſdome.
Keep thy Feet dry, thy Mouth moiſt.
Kindneſs will creep where it cannot go.
Keep counſell firſt thy ſelf.
Keep the Wolf from the door.
Kindle not a fire that cannot be extinguiſhed.
King *Harry* lov'd a Man.
Kill a Man with a Cuſhion.
Keep good Men company and you ſhall be of the number.
Knowledge is folly except grace guide it.
Knotty pieces of Timber muſt have ſharp Wedges.

L

Lightly got, and quickly ſpent.
Leave is light.
Like the Flounder out of the frying Pan into the fire.
Long abſent, and ſoon forgotten.
Let Charity meaſure all your actions.
Let the Letter ſtay for the Poſt, not the Poſt for the Letter.
Like to like, and *Nan* for *Nicholas*.
Let us be merry, the Devil is dead, I, but his Son is ſtill living.
Little Pitchers have great ears.
Lack is an hell.

Learning is the Eye of the Mind.
Let Patience grow in your Garden.
Leſſen Charge, and ſave Coſt.
Like Queſtion, like Anſwer.
Let not thy hand write, nor thy tongue ſpeak, what thy head ſhall ſmart for.
Liberty harcheth all Vice.
Like ill Weather, Sorrow comes unſent for.
London-Bridge was made for wiſe Men to go over, and for fools to go under.
Lick Honey with your little Finger.
Let him that is cold blow the Fire.
Like Author, like Book.
Love and Knowledge live not alwayes together.
Let no Womans painting breed thy Stomacks fainting.
Love doth much, but Money doth more.
Love cometh in at the Window, but goeth out at the Door.
Love me little, and love me long.
Like Carpenter, like Chips.
Look not too high leſt a Chip fall in thy Eye.
Learned Men carry their beſt treaſures about them.
Love lives in Cottages as well as in Courts.
Love is potent, but Money is omnipotent.
Let him ſpeak fairly that cannot ſpend freely.
Let not him that fears Feathers come amongſt wild Fowl.
Love and a Cough cannot be hid.
Love your Neighbour, but pull not down your Hedge.
Live ſo well that you may not be aſhamed to die.
Little ſticks kindle the Fire, but great ones put it out.
Life without a Friend, is Death with a witneſs.
Little Wealth, little Care.
Love rules his Kingdome without a Sword.
Love being jealous makes a good Eye look aſquint.

Love

Love asks Faith, and Faith asks Firmness.
Little Dogs start the Hare, but the great ones catch it.
Life is half spent before we know what it is.

M

Many talk of *Robin Hood* that never shot in his Bow.
Married Men need not many Eyes.
Many Kinsfolk, few Friends.
Many things grow in the Garden which were never sowed.
Many do kiss Hands which they would wish to see cut off.
Measure thrice what thou buyest, and cut it but once.
Mettall is dangerous in a blind Horse.
My Son put Money in thy Purse, and then keep it.
Mercy is a Salve for every Sore.
Memory, Judgement, and Action, work great things.
Misery must be the Mother when one Beggar begets another.
Much would still have more.
Mind that which you must live by.
Many a good Cow hath an ill Calf.
Men will strain hard for profit.
Malice hurts it self most of all.
Meer Affection is blind Reason.
Many Ventures make a full Fraught.
Many without punishment, but none without fault.
Money is often lost for want of Money.
My old Mare should have a new Crupper.
Men know where they were born, but not where they shall die.
Marriage and want of Sleep tame both Man, and Beast.

Many ſpeak much that cannot ſpeak well.
Much Meat, much Malady.
Many ſtrokes fell down an Oak.
Money doth either ſerve as a Slave, or command as a Maſter.
Miſeries come by Pounds, but go away by Ounces.
Men who are weak in Body had need be witty.
Manners make often Fortunes.
Marry your Son when you will, but your Daughter when you can.
Mills and Wives are ever wanting.
Muſick helps not the Tooth-ach.
More have repented of Speech than Silence.
Mend your Cloathes, and you may hold out this Year.

N

Neither be daunted with poverty, nor lifted up with riches.
No Penny, no *Pater noſter*.
No Man loves his Fetters though made of Gold.
No Butter will ſtick on his Bread.
Need hath no Law.
No Dearth but what is bred in the Horſes Manger.
Nothing is unpoſſible to a willing mind.
None know ſo well where the Shooe wringeth, but he that weareth it.
No Men know better what is good, but they who have endured evil.
No Silver, no Servant.
No Day paſſeth without ſome grief.
No altogether *Jack* out of doors, although no Gentleman.
No Man can be learned without Induſtry.
No Man ever loſt his Credit but he that had it not.
Need maketh the old Wife trot.
No Man can follow a Buſineſs ſo well as he to

whom it doth belong.
New Meat begetteth a new Appetite.
New Kings, new Laws.
Never too late to be good.
Never had an ill Workman good Tools.
Noble Houſekeepers need no Doors.
None is a fool alwayes, every one ſometimes.
No Lock will hold againſt the power of Gold.
Noble Plants ſuit not with a ſtubborn Soyl.
Nothing drieth ſooner than a Tear.
None is born a Maſter.
No ſooner is a Temple built to God, but the Devil builds a Chappell hard by.
None is ſo wiſe but the fool overtakes him.
No Profit to Honour, no Honour to Religion.
No Man can flea a Stone.
Neither praiſe, nor diſpraiſe thy ſelf, thy Actions ſerve the turn.
Nature draws more than ten Teems.
None know the weight of anothers burthen.
No Alchimy to ſaving.

O.

Old ſinnes breed new ſhame.
Of honey and gall in Love there is ſtore.
Opportunity makes a Thief.
Old friends, and old wine are beſt.
One hand waſheth another, and both waſh the face.
One good forewit is worth two afterwits.
One may ſooner fall than riſe.
One never loſeth by doing good turns.
One poor Aſs cannot carry two burdens.
One eye of the Maſters ſeeth more than ten of the ſervants.
Old Age attended with Virtue is a Crown of Glory.
Once a uſe, and ever a cuſtome.

Of a good beginning comes a good ending.
Of evil grain, no good ſeed can come.
One, and none, is all one.
One ſhrewd turn followeth another.
One can never make a ſtrait Arrow of a Sows tayl.
Of a Mole-hill he maketh a Mountain.
Old men and Travailers may lye by authority.
Old ſinnes, new repentance.
Out of debt, and out of danger.
One pair of heels is worth two pair of hands.
One of the four and twenty parts of a Knave, is to ſtay long in an arrant.
One evil weed marreth a whole pot of pottage.
Old fiſh, and young fleſh.
One Swallow makes no ſummer.
One beats the buſh, and another catcheth the Bird.
One ſound blow will ſerve to undoe us all.
One ſtroake fells not an Oake.
Our own actions are our beſt ſecurity, not other mens judgement.
On painting and fighting look aloof.
One Flower makes no Garland.
One Enemy is too much.
One Fool makes a hundred.
One ſlumber invites another.
On a good bargain think twice.
Of fair things the Moneth of *May* is fair.
Old men when they ſcorn young make much of death.
One Barber ſhaveth not ſo cloſe but another finds work.
One Father is more than one hundred School-maſters.

P.

Patience is a remedy for every grief.
Paper and Ink coſt money.
Pain is forgotten when gain followeth.

Penny

Penny wiſe, and Pound fooliſh.
Proffered ſervice ſtinketh.
Prove thy Friend before thou needeſt him.
Praiſe a fair Day at night.
Pride will catch a fall.
Pride goeth before and ſhame followeth after.
Peeviſh pitty ſpoils a City.
Prayer and Provinder never hinder a journey.
Plain dealing is a Jewel
Policy with her long nails hath almoſt ſcratcht out the eyes of Religion.
Poverty parteth good fellowſhip.
Proud is the Horſe that will not carry his own provinder.
Pleaſure the rarer uſed the more commendable.
Painfullneſs is ſomething eaſed by hoping for reſt.
Patience in poverty is all a poor mans remedy.
Patience by force, is a medicine for a mad Dogge.
Plain dealing is more praiſed than practiſed.
Providence is better than rent.
Pull down your hat on the winds ſide.
Prettineſs dies quickly.
Poverty is the mother of health.
Pardon all but thy ſelf.
Poverty is no ſin.
Promiſing is the Eve of giving.
Patch and long ſlit, build and ſoon ſlit.
Poverty cauſeth baſe things.
Put God before thee, and thou needeſt not care who cometh behind thee.

Q

Quietneſs is a great treaſure.
Quench not the Spirit.
Quit all to follow truth.

R

Reaſon cannot ſhew it ſelf more reaſonable, than

to leave reasoning in things above Reason.
Religion, Reputation, and the Eye, are three things that ought not to be touched.
Reckon right and *February* hath one and thirty dayes.
Remove an old Tree, and it will wither to death.
Running Water is better than standing.
Raw Veal, and Chickin, make fat Churchyards.
Repentance costeth dear.
Repentance is the Laundress of the Conscience.
Riches encrease by Discretion.
Revenge is womanish.

S

Sammon and Sermon have their season in Lent.
Severity in a good Man is justice.
Shew me thy Wife, and I will tell thee what a Husband thou art.
Sometimes severity is better than gentleness.
Sound love and true is never forgotten.
Some may better steal a Horse, than another look over the hedge.
Sometimes words hurt more than swords.
Slander leaves a score behind it.
Silence doth seldome harm.
Six feet of earth make all Men equall.
Subtilty is better than force.
Some amiss is well enough.
Small rain layeth great winds.
Stretch your arms no further than your sleeve will reach.
Safe conquest without bloudshed is the greatest.
So we get the chink, we will bear with the stink.
Some thinking to redeem their shame, redouble it.
Save a thief from the gallows, and he will cut thy throat.
Such a one hath a good wit, if a wise man had the keeping of it,

So

The Hare runneth well, but the Dog that catcheth her better.

There is no weather ill, when the wind is ſtill.

The Man hath no more than he hath need of.

There is no Man but needs his Neighbour at one time, or other.

To moderate the Appetite is a vertue, to let it looſe is a vice.

The pleaſures of the mighty are the tears of the poor.

To promiſe, and give nothing, is to comfort a fool.

That which cannot be cured, muſt with patience be endured.

The Bee often ſpoils her own Honey.

There are many witty Men, yet their brain cannot fill their belly.

The worſt Feaver is that of the Tongue.

The Chamber of ſickneſs is the Chappell of devotion.

The ſweeteſt Wine maketh the ſowereſt Vinegar.

True pitty is tryed in time of miſery.

The Speech is the picture of the Mind.

Time cureth every Diſeaſe.

Trade is the mother of Money.

Think not better of thy ſelf, than the whole Pariſh beſides.

The Sheep without the Shepherd is in danger of the Wolf.

They win by wearing out their enemies.

The Law muſt rule us, not we the Law.

To live ſparingly bringeth a Man to be rich.

The workmanſhip is better than the ſtuff.

To kill a Man with a Cuſhion.

Things hardly attained are long retained.

To every Bird his own neſt is beſt.

The Nightingale and the Cuckow ſing both in a Moneth.

The high way is never about.

Though he is bitten, he is not eaten.

The worſt part is within.
The day diſcovers what harm the night hath done.
Time is *Tom* tell-troth.
Truth finds foes where it maketh none.
To deceive the deceiver is no deceit.
The beſt Ground is the dirtieſt.
The Lion is not ſo furious as he is painted.
The Gull is alwayes ſeen againſt a tempeſt.
The hoarſe Crow croaketh before rain.
The evil that cometh out of thy bowels falleth into thy boſome.
Take time while time ſerveth.
The ſins of offenders are the ſtrength of tyrants.
Think of eaſe, but work on.
'Tis more painfull to do nothing, than ſomething.
The Tongue breaketh bone, though it ſelf hath none.
The greateſt Clarks are not the wiſeſt Men.
'Tis better to be ſpoken of ill by one before all, than by all before one.
The greateſt wealth is contentment with a little.
Truth and Oyl are ever above.
The abſent Parry is ever faulty.
Thou art wife enough if thou canſt keep thee warm.
The ſhooe will hold with the ſoal.
The envious Man for the moſt part drinketh his own poyſon.
To leap over the hedge before you come at the ſtile.
Too much breaks the bag.
There is not ſo great a flood, but there is as low an ebb.
That which doth bloſſome in the Spring, will bring fruit in the Autumn.
The beggar will ſing before a thief.
The taſte of the Kitchin is better than the ſmell of it.

The evening red, and morning grey, is the ſign of a fair day.
The young Cock crows as he hears the old.
The Ape ſo long clippeth her young, till at the laſt ſhe killeth them.
Tell me with whom thou goeſt, and I will tell thee what thou doſt.
The confeſſion of a fault is half amends.
There is no curing a grief concealed.
There is no Lock but a golden Key will open it.
The light is naught for ſore eyes.
To him that hath loſt his taſte, ſweet is ſower.
The blind Mans Wife needs no painting.
The cunning Wife makes her Huſband her Apron
The Croſs is the ladder of Heaven.
Two hungry meals make the third a glutton.
The Dog hath barked at me, but not bit me.
The beſt Horſe needs breathing.
The apteſt youth needs teaching.
The good will is all.
That which is evil is ſoon learned.
The way to Heaven is not ſpread with ruſhes, but ſet with thorns.
The ſmoak of a Mans own houſe is better than the fire of anothers.
There is a great deal ſaved, where little is to be ſpent.
The Merchant that loſeth, cannot laugh.
The ill impreſſion either by nature, or by cuſtome, is ſeldome worn out.
The greateſt burdens are not the gainfulleſt.
The hungry belly wanteth ears.
The hungry poor Man is half a Beads-man.
The laſt ſuitor wins the Maid.
They love too much that die for love.
Though he be little, he can tipple.
To no purpoſe he undertakes a buſineſs, that knows not the ſubſtance of it.
The trueſt jeſts ſound worth in guilty ears.

The Cat is hungry when a Cruſt contents her.
The liquoriſh Cat hath many a rap.
Two Dogs never agree about one bone.
The ſlothfull Knave will thrive no where.
The ſhadow of an adviſed Grandfire, is better than the ſword of an adventurous fool.
The firſt blow doth not fell the tree.
That which is eaſily done, is ſoon believed.
Too much ſcratching pains, too much talking plagues.
The Feet, and Head kept warm, no matter for the reſt.
The Devil is not alwayes at ones door.
That mourning is well beſtowed which helps the mourner.
The ſtilleſt waters, and humours, are alwayes the worſt.
The tide will fetch away what the ebb brings.
To him who is hungry any bread is pleaſant.
The abundance of money ruines youth.
The ſkillfulleſt wanting money is but ſcorned.
The Aſs that brayeth moſt, eateth leaſt.
The ruſty ſword, and the empty purſe, do plead performance of Covenants.
The Foxes tail will ſerve to piece out the Lions ſkin.
The Ape ſometimes makes uſe of the Cats foot, to get the Cheſtnut out of the fire.
There belong more to marriage than four bare legs in a bed.
The Pot that goes often to the Well comes broken home at laſt.
That penny is well ſpent which ſaves a groat.
The Prieſt forgets that ever he was Clark.
There is craft in dawbing.
'Tis hard to make a ſilk purſe of a Sows ear.
They had need of a bleſſing that kneel to a Thiſtle
The words that be fair hurt not the mouth.
Time loſt can never be recovered.

'Tis good ſtriving to be beſt.
'Tis better never to begin, than never to make an end.
The more noble, the more humble.
They pull with long ropes, who wait for the deaths of others.
The Wolf knows what the ill Beaſt thinks.
They who remove ſtones, bruiſe their fingers.
The gentle Hawk half mans her ſelf.
The greateſt ſtroak makes not the ſweeteſt muſick.
The Lions ſkin is never cheap.
The foot on the Cradle, and the hand on the Diſtaff, is the ſign of a good Houſewife.
The full belly never fights, nor flyes well.
To a gratefull Man give money when he aſketh.
Though the Maſtiff be gentle, yet bite him not by the lip.
Though a lye be well dreſt, 'tis eaſily overcome.
Though old, and wiſe, yet ſtill adviſe.
The wrongs of a Huſband, or Maſter, are not reproached.
The beſt remedy againſt an ill Man, is much ground betwixt both.
The Mill cannot grind with the water that is paſt
To woe is a pleaſure in a young Man, a fault in an old Man.
To buy dear is not bounty.
The Smith and his penny both are black.
They that know one another, ſalute afar off.
The danger paſt, and God forgotten.
The miſerable Man makes a penny of a farthing, and the liberall of a farthing ſix pence.
The Honey is ſweet, but the Bee ſtings.
The ill that comes out of our mouth, falls into our boſome.
The hearts Letter is read in the eyes.
The naughty Child is better ſick than well.
The thorn comes forth with his point forwards.

They

They steal the Hog, and give away the feet for alms.

The fault of the Horse is put on the saddle.

The Corn in winter hides it self in snow, as an old Man in furrs.

The Body is but the socket of the Soul.

The Jews spend at *Easter*, the Moors at Marriages, and the Christians in suits of Law.

The wise hand doth not all the foolish mouth speaketh.

The more that Women look in their glasses, the less they look to their Houses.

The worst of Law is that one Suit breeds twenty.

The worst People have most Laws.

The evil wound is cured but not the evil Name.

There are more men threatned, than struck.

The hard gives no more than he that hath nothing.

The Beast that goes alwayes never wants blows.

The Fox knows much, but he that catcheth him knows more.

There is more talk than trouble.

The Fool asks much, but he is more fool that graunts it.

There would be no Great Ones if there were no Little Ones.

There were no ill language if it were not ill taken.

The groundsell speakes not, save what it heard of the hinges

The best Mirrour is an old Friend.

That is not good Language which all understand not.

The Child sayes nothing but what it heard by the fire.

The Tongue talks at the Heads Cost.

Though you rise never so early, the Sun will rise at his own time, and not till then.

The Nurses tongue is priviledged to talk.

The

The fault is as great as he that is faulty.
The mornings Sun never lasts a day.
To a crazy Ship all winds are contrary.
The Horse thinks one thing, and he that saddles him another.
Thou hast Death in thy House, and bewayleſt thou anothers?
The comforters head never aketh.
This World is nothing, except it tend to another.
The buyer needs a hundred eyes, the ſeller not one.
The way to make a Woman-fool, is to commend her beauty.
The Dog that licketh aſhes, truſt him not with meal.
The charges of building, and making of Gardens are unknown.
Truſt not one nights Ice.
To gain teacheth how to ſpend.
The Dog gnaws the bone, becauſe he cannot ſwallow it.
The greateſt ſtep is that out of doors.
The firſt degree of folly is to think ones ſelf wiſe, the ſecond to profeſs it, the third to deſpiſe counſell.
The firſt ſervice a Child doth his Father, is to make him fooliſh.
The reſolved mind hath no cares.
Talking pays no tole.
The Maſters eye fattens his Horſe, and his foot the Ground.
The Gown is hers that wears it, and the World his who enjoys it.
The Preſbiters Wife had rather ſee her Husband in his Shirt, than in his Surplice.
Things well fitted, continue long.
The good Mother ſayes not, will you? but gives.
The laſſie goes as far as the ſtaggerer.
That little which is good, fills the trencher.

To

To a good ſpender, God is the treaſurer.
There are many wayes to Fame.
There is no companion like the penny.
The offender never pardons.
The blind eat many a Fly.
The tooth-ach is more eaſe, than to deal with ill people.
Thurſday come, and the Week's gone.
There is great force hidden under a ſweet command.
The Cat ſees not the Mouſe alwayes.
The ſlothfull is the companion of the Counters.
The command of cuſtome is great.
The fat Man knoweth not what the lean thinketh.
The Fiſh follow the bait.
The *March* Sun cauſeth duſt, and the wind blows it about.
Time is the rider that breaks youth.
The ſight of a Man hath the force of a Lion.
The table robs more than the thief.
The thought hath good legs, and the Quill a good tongue.
The Ballance diſtinguiſheth not betwixt gold and lead.
True praiſe takes root, and ſpreads.
To be beloved is above all bargains,
The evening praiſeth the day, and the morning the froſt.
The perſwaſion of the Fortunate ſwayes the doubtfull.
To deceive ones ſelf is very eaſie.
To make all firm, let God be thy beginning and thy ending.
Talk much, and erre much, ſaith the Spaniard.
That which will not be ſpun, let it not come between the ſpindle and the diſtaff.
There is no great banquet but ſome fare ill.
Talk not of a halter in the houſe of him that was hanged.

The

'Tis good making fast the sack before it be too full.

They have need of a Blessing who pray to a Thief.

U

Use the means, and God will give the blessing.

Vain glory is a flower that bears no Corn.

Variety taketh away society

Variety is the gratitude of Nature.

Use leggs, and have leggs.

Vice is often cloathed in Virtues habit.

Use the company of thy Equals.

Unminded, unmoaned.

Unknown, unkiss'd.

Vice is slippery like Ice.

Use moderation, and defie the Physitian.

Vessels retain the savour still, of that thing which them first did fill.

Virtue never growes old.

Virtue and a Trade are the best Portions for Children.

Vainly the Mill is said to Clack, where the Miller Ears doth lack.

Under water famine, under snow bread.

Valour that parlies is neer yeelding.

Valour is little worth without Discretion.

Valiant mens looks prevail more than cowards swords.

Valiant men count every place their own Country.

W

We owe more to our Health than to pleasure.

When the Wife commands, thunderbolts fly about the house.

When it pleaseth not God, the Saint can do little.

Wisedom and Hast may vary.

Wisedom

Wiſedom is better than Strength.
Whoſe wives chide not, the husbands are in Heaven.
Work wiſely leſt you be prevented.
Wolves loſe their teeth but not their memory.
Womens counſels are ſometimes good.
Women many in number, make many words.
Winters weather, and Womens words, often change.
Wranglers never want words.
Womens paſſions are naturall, and can never heal themſelves.
Wiſdome and Judgement go together.
When Fortune ſmiles upon thee, take the advantage of it.
Well begun is half done.
Who is more buſie than he who hath leaſt to do.
What ſobriety conceals, drunkenneſs reveals.
Weak Men had need to be witty.
Wide ears, and a ſhort tongue.
When I had thatched his Houſe, he would throw me down.
Wine is the Maſters, but the goodneſs is the Drawers.
When meat is in, anger is out.
Worſt part is within.
Wine wears no Breeches.
When a thing is done, advice comes too late.
What the eye ſees not, the heart rues not.
Who more than he is worth doth ſpend, he makes a rope his life to end.
When all is conſumed, repentance comes too late.
Whatſoever is given to a fool, is loſt.
What children hear at home, doth ſoon fly abroad.
When goods encreaſe, the body decreaſeth, for moſt Men grow old before they grow rich.
Where ſhall a Man have a worſe friend than he brings from home.

Who

ho weddeth before he be wiſe, ſhall dye before he thrive.
iſe Men are bid to Feaſts that Fools make.
ine and Women make Men runagates, and beggars.
hat is better than a contented mind.
iſe Feaſt-takers muſt be Feaſt-makers.
hen Bees are old, they yeeld no Honey.
ell doth he live within doors, that is beloved without doors.
iſe Men do the work, and fools brag of it.
here wrath is joyned with power, there are thunderbolts.
are and *Wades*-Mill is worth *London*, meaning all Ware in Trading.
hen the Fox ſleepeth, no Grapes fall in his mouth.
e ſeldome prize that which is ordinary, as Limbs, and Senſes.
e muſt rather ſeem, than be naught.
hores affect not you, but your purſe.
hat is a workman without his tools?
hat the heart thinketh, the tongue ſpeaketh.
hen the head aketh, all the body is the worſe.
hat ſome win in the Hundreds, they loſe in the Shire.
hen the Pig is proffer'd, hold open the Poke.
here the Saddle doth pinch, better ride on a Pad
here the Hedge is low, Men ſooneſt leap over.
ithout hope the heart would break.
ho ſtill takes out, and puts not in, will quickly find a bottome.
ho laeketh a Stock, his gain is not worth a Chip.
ho ſtumbles, and falls not, goes faſter.
ho medleth in all things, may ſhooe the Gofling.
ho is a Cuckold, and conceals it, carrieth coals in his boſome.
en he ſhould work, each finger is a thumb.
o would pleaſe all, and himſelf too, undertaeth what he cannot do.

Water, Fire, and War, quickly make room.
When Ale is in, wit is out.
Who may not as they will, muſt will as they
Want of money, want of comfort.
We have better counſell to take, than to give.
We ſhall lye all alike in our Graves.
When we have gold, we are in fear, and w
we have none, we are in trouble.
When poverty cometh in at the door, love fl
out at the window.
Where old age is evil, youth can learn no g
neſs.
Who hath Glaſs-windows of his own, le
take heed how he throws ſtones at his h
Who goes for his money before his day, need
ry a Lanthorn and a Candle with him.
Who expects an invitation at firſt ſight, w
good manners.
Who ſpends more than he ſhould, ſhall not
to ſpend when he would.
Well is it with him who is beloved of his Ne
bours.
When a friend aſketh, there is no to morrow.
Who hath none to ſtill him, may weep out his
Who marrieth for love, and no money, hath g
nights, but ſorry dayes.
When all ſins grow old, covetouſneſs grows y
Who promiſeth, putteth himſelf in debt.
Who remove ſtones, bruiſe their fingers.
Who tells his Wife news, is but newly marr
Wanton and wild Houſewives marre and u
the Family.
Who hath his Skirts of ſtraw, needs fear the
Who hath a Wolf for his Mate, needs a Dog fo
Man.
Who hath a fair Wife, needs more than two e
When prayers are done, my Lady is ready.
Who is ſo deaf as he that will not hear.
When a Dog is drowning, every one offers
drink.

Where you think there is Bacon, there is not ſo much as a Chimney.

Whither goeſt thou grief? whither I am wont.

Where ſhall the Oxe go, but he muſt labour.

When you give a Clown your finger, he will take your whole hand.

Well may he ſmell fire, whoſe Gown burneth.

Welcome evil, if thou comeſt alone.

When you play with a fool at home, expect that he will play with you in the Market.

Without favour none will know you, and with it, you will not know your ſelf.

Whether you do boyl Snow, or do pound it, you can have but water of it.

Where the drink goes in, there the wit goes out.

Where there is no honour, there is no grief.

Welcome friend, ſayes Milk to Wine.

Who ſings, doth ſkare away his ſorrows.

Who muſt account for himſelf, and for others, muſt know both.

Who buyes and ſells, feels not what he ſpends.

Weight and Meaſure take away ſtrife.

Well to work and make a Fire, it doth care and ſkill require.

War, hunting, and love, are as full of trouble, as of pleaſure.

Wounds that be ill are cured, but an evil name is never cured.

What your Glaſs tells you, will not be told by counſell.

When an old Man will not drink, go to ſee him in another World.

When the Fox preacheth, beware the Geeſe.

When God pleaſeth, no wind but brings rain with it.

When War begins, Hell opens.

When you are an Anvill, hold you ſtill; when you are a Hammer, ſtrike your fill.

Who lives by hopes, dyes breaking of wind bed

Who ſpits againſt Heaven, it falls in his face.
Who will deceive the Fox, muſt riſe betimes.
Who eats his dinner alone, muſt ſaddle his Horſe alone.
Who gives thee but a bone, would not have thee dye.
Who lives well, ſeeth afar off.
Who demandeth, miſſeth not, unleſs his demands be fooliſh.
Who loſeth his due, getteth no thanks.
Who will have a handſome Wife, let him chooſe her upon Saturday, and not upon Sunday, *viz.* when ſhe is in her fine cloaths.
Who ſows his Corn in the field, doth truſt in God
Would you know what money is? go borrow ſome
Who would be well old, muſt be old betimes.
We are fools one to another.
Wives and Mills are ever wanting.
Who likes not the drink, God deprives him of the bread.
Who comes of a Hen, muſt needs ſcrape.
Water afar off quencheth not fire.
Who hath neither Fools, nor Beggars, nor Whores amongſt his kindred, was born of a ſtroak of thunder
Who hath Spice enough, may ſeaſon his meat as he pleaſeth.
Who doth his own buſineſs, fouls not his hands.
Who hath all in one place, hath all in the fire.
Who works after his own manner, his head never maketh at the matter.
Who commends himſelf, betrays himſelf, and bewrays himſelf.
Women, Prieſts, and Poultry, have never enough.
Who ſeeks trouble, is ſeldome without it.
Who keepeth company with the Wolf, will learn to howl.
Who hath bitter in his mouth, ſpits not all ſweet.
Who ſpeaketh, doth ſow, and he who holds his

Who is fed at anothers hand, muſt ſtay the longer before he be full.
Who hath aking teeth, hath ill tenants.
Woe to the houſe where there is no chiding.
Where the tooth pains, the tongue is commonly upon it.
Where there are no Cats, the Mice dance.
Where your will is ready, your feet are light.
Who bewails himſelf, hath the cure in his hands.
Who preacheth War, is the Devils Chaplain.
War maketh thieves, and Peace hangs them.
Wealth is like Rheum, it falleth on the weakeſt parts.
When children ſtand quiet, they have done ſome ill
Weigh juſtly, and ſell dearly.
When the Knave is in the Plum-tree, he hath neither friend, nor kindred.
We ſhall never come to Honour under a Coverlet
When the tree is fallen, every Man goeth to it with his Hatchet.
Willows are weak, yet they bind other wood.
Wood half burnt, is eaſily kindled.
Wiſdome hath one foot on Land, and another at Sea.
Where it is weakeſt, there the thread breaketh.
Where love fails, we ſpy all faults.
Wiſe Men need not bluſh for changing their purpoſes.
Wine in the Bottle doth not quench thirſt.
When age is jocond, and frolick, it makes ſport for death.
Wiſe Men care not for that which they cannot have.
When my Houſe is in a fire, it is not good playing at Cheſs.
When God doth puniſh, he firſt takes away the Underſtanding.
When it thunders, the thief becomes honeſt.
Whirling the Eyes too much, ſheweth a Kites brain.

Where there is a Spring in Winter, and a Winter in Spring, the Year is never good.
Where there is peace, God is there.
We learn in doing well.
Women laugh when they can, and weep when they will.
War is deaths feaſt.
Words are Women, Deeds are Men.
Words and Feathers are toſſed by the Air.
Who would be a Gentleman, let him ſtorm a Town.
Whoring and Baudery does alwayes end in beggary.
When you enter into a Houſe, leave the anger at the door.
War and Phyſick are governed by the Eye.
Wine is a turn-Coat, firſt a friend, then an enemy.
Wine makes all ſorts of creatures at a table.
Wine that coſts nothing, is digeſted before it be drunk.
Wronged patience often becomes furious.

Y

Young Cocks love no Coops.
You have leap'd a Whiting.
You know good manners, but you uſe but a few.
You may know the Man by his manners.
You cannot call a Man worſe than unthankfull.
You have a little wit, and it doth you good ſometimes.
You fill your mouth with an empty Spoon.
You pay more for your ſchooling, than your learning is worth.
Young Men think old Men are fools, but old Men know that yonng Men are ſo.
You cannot know Wine by the Barrell.
You muſt ſtrike in Meaſure, when many ſtrike on the Anvill.

You may bring a Horſe to the River, but he will drink when and what he pleaſeth.
You cannot make a Windmill go with a pair of Bellows.
You cannot hide an Eele in a Sack.
You cannot flea a Stone.
You muſt do your duty and endeavour, and then a bleſſing followeth it.
You may not loſe your Friend to keep your Jeſt.
You may not loſe a Hog for a halfpennyworth of Tar.
Youth with Wealth deſtroies many good Eſtates: (and by much riot many die beggars.)
You may loſe a Fly to catch a Trout.
You may be a wiſe Man though you cannot make a Watch.
Youth is to obey and do what duty is required.
Youth over-bold ſeldome good old.
You command enough in obeying the wiſe.
You may be deceived eaſily if you believe lightly.
You were better to pay and have little, than to have much and be in debt.
Youth muſt be kept from bad Company, as Flax from the Fire.
You may love your Houſe well, but not ride on the Ridge.
You may ſpeak with your Gold, and make other Tongues dumb.
Your rich Man walketh to get a Stomack to his Meat, and the poor Man walks to get Meat for his Stomack.
You were better give the Wool than the Sheep.
You were better paſs a danger once, than to be alwayes in fear.
Your Letter had better ſtay for the Poſt, than the Poſt for the Letter.
Years know more than Books, or Proverbs.

The End of the Proverbs.

A Lady to her Daughter, desiring her to wear no more, Spots, or Black Patches, in her face.

Daughter,

THe Indulgence which I bear unto you, and the wellcome Intelligence which every day I do receive how carefull you are to deserve it, doth invite me to be the more tender over you, And in this your Duty goes along with my affection, and grace doth encourage Nature. Nevertheless I must not dissemble with you, I am to my great grief enformed, that although you seem an Enemy to the Vices of this Age, you are addicted too much to the Fashions of it, and that lately you have been seen abroad with those Deformities on your Face which to give them their proper Name are called *Black Patches*. A Fashion till of late never practised either in *Rome*, or *Venice*, or the Seraglio of the *Turk*, nor ever read of in all the Histories of the Vanities of Women, It appeareth strange to me, that young Gentlewomen should lose their Reason with their Modesty, and think that they do add unto their Beauty by Substracting from it, I must deal plainly with you, I am afraid that the Black Oath of *God damn me* in the Mouth of a Ranter, and the Black Patch in the Face of a Gentlewoman are near of kin to one another? I shall therefore assume that freedom of power which is due unto me as to command you to wear them no more, till I am better satisfied in their decency or their lawfullness. And thus not doubting of your care herein, I commit you with my blessing to the blessed protection of the GOD of all Blessings, and rest,

Your Loving and carefull Mother,

M. C.

The Daughters Anſwer.

Madam,

IT is as well Religion as Duty in me to render you all obſervances, and I do make it as much my Delight, as my Imployment. The greateſt Bleſſing that can arrive unto me is to underſtand the Continuance of your Love, which doth oblige me to increaſe my thankfullneſs, as it ſhall to expreſs it by the increaſe of my obedience. I perceive ſome idle tongue hath been ſo buſie with my Face, as to enform you there hath lately been ſeen ſome Black Spots upon it, And I muſt confeſs, it leaveth ſome Impreſſion upon my Spirit, that I ſhould be ſo unhappy to incurre your diſpleaſure for following a Faſhion that hath ſo much Innocence to plead for its Excuſe, and ſo much Cuſtom for its Authority. You may ſee every day ſome little Clouds in the Face of the Sun, yet the Sun is not aſhamed that it hath attracted them; you may behold the Moon, in the fullneſs of all her Beauty to have ſome remarkeable Spots in the Face thereof, and by theſe Spots it is that ſhe gaineth her greateſt Reputation, for ſhe is inconſtant in all things elſe, but in this only. Theſe Spots they receive from the Earth, and ſhall it be a Sin for us to borrow ours from the Heavens, ſhall that be a Deformitie in us which is looked upon as an Accompliſhment in them, ſhall our lower Bodies be more excellent, and more Perfect than the higher, and Earth purer than Heaven? When I do put on my Mask (which is no more nor better than one great Black Patch) you do commend me for it And, will you be diſpleaſed at me for the wearing of a few black Spots in my face, which if they are cut into Stars do repreſent unto me whither I would go, or if into little worms, whether I muſt go, the one of them

teſtifying in me the ſenſe of my unworthineſs, to increaſe my humility, and the other the height of my Meditations, to advance my Affections. It is the unhappineſs of the moſt harmleſs things to to be ſubiect to the greateſt miſconſtruction, and on the ſame Subject from whence others draw their Suſpitions of Curioſity to accuſe our Pride, we derive the greateſt Arguments of Diſcipline and Inſtruction to defend our Innocence. Neither is the Ignorance of Antiquity in relation to them an Argument of any weight to condemn the Novelty, for the black Baggs on the Head are not much older than the black Spots on the Face, and much leſs may be ſaid for them, only they have had the good luck to meet with no Contradiction. Nevertheleſs according to the obligation of my Duty, to give you in all things ſatisfaction, I am determined to wear them no more, not that I find any ſuch Vanity in them, but that by the fruits of my obedience you may percive what an abſolute power your Commands have over her who is,

Madam,

Your moſt humble and moſt obedient Daughter,

A. C.

A Letter from one Siſter to another, complaining of her Silence.

Dear Siſter,

I Never thought after ſo many Proteſtations of Love, you would have loſt even the Remembrance of having made them; In ſome Letters to you I have courted your very Neglect, and have diſſembled to flatter it into a Vertue, to try if by any means I could deſerve an Anſwer from you, which makes me to ſuſpect either the loſs, or the Decay of that love, to which both Nature, and the Laws of Nations, and the Altars themſelves

do oblige us. It doth the more afflict me, that after the ſtricteſt Examination of my ſelf, I cannot find in my Heart the leaſt Reaſon for it. Slight Loves, indeed, are ſullyed with ſmall Diſtaſts, but a well-grounded Affection is like a ſtrong Bow that is hardly broken, unleſs it be extreamly overdrawn. I muſt deſire you therefore to make me ſo happy, as to vouchſafe me an Anſwer but to this laſt Letter, although it contains nothing elſe but the good News of your Health, which ſhall be very welcome unto Her who is

Your much troubled and moſt affectionate Siſter,

M. C.

The Siſters Anſwer to it.

Sweet Siſter,

YOu oblige me with ſo good a Grace in Complaining of me, that I am conſtrained to multiply my thanks, as I ſhould my Excuſes for my ſilence. Every Letter that I have received from you, as it hath increaſ'd my gratitude, ſo it hath improv'd my Love, and the want of opportunity to give you a teſtimony of it, doth breed my greateſt Diſcontent, but for the time to come I will be ſo carefull to diſingage my ſelf, that you ſhall have a greater Cauſe to complain of my Importunity than my Silence. And this Aſſurance I muſt beſeech you to receive from her who is

Your much obliged

and moſt affectionate Siſter,

B C.

A Letter from one Schoolfellow to another, giving her an Account of the accuſtomed Care of her Governeſs.

Dear Friend,

I Have received your Letter, and with it that little Summe of Money that at your Departure was due unto me, which doth inforce me to render you my greateſt thanks. We are ſtill in the ſame good Condition as when you left us, there is as yet no Acceſs of any more Numbers, but only of our Griefs for your Abſence, which do increaſe as our Deſires do increaſe in our daily Diſcourſes of you. We ſeldome, in the fruition of it, do underſtand our own happineſs, and the only way to value a Bleſſing is to be deprived of it. Our Governeſs follows the method of the year, and as every Morning is more early than another in calling up the Sun, ſo is ſhe by her Meſſenger in the awakening of her Scholars, and tempers the unpleaſantneſs of her early Importunity with the Incouragements of the Benefit of our Healths. Although the year be new, yet ſhe continueth her old Care for the performance of our Duties both to GOD, and to our Parents. Not a Letter is received but ſhe underſtandeth from whom it cometh, and what be the Anſwers that are returned; in which, we believe, her Prudence is more to be commended than her Jealouſie, for there is nothing we do write, of which we ſhould be aſhamed, if it were to be read as well on our foreheads as our papers. If the good News hath not yet been ſo happy as to ſalute your Ear, I can inform you that your old Bedfellow Mrs. *H.L.* hath lately intertain'd a new one, being eſpouſed to a Gentleman as abſolute in his In-

dowments, as Noble in his Birth; could I be ſo tranſcendently honoured, as to underſtand the like of you, I ſhould follow your deſerved good Fortunes with all the Acclamations of Joy, and you ſhould have for a perpetuall teſtimony of your Vertues.

Your moſt faithfull and moſt affectionate Servant,
D. W.

The Anſwer to it.

Dear Friend,

I Am much honoured with the teſtimony of your Affection, but for your thanks for the return of the Money due unto you, you might have well ſpared that Complement, for me thinks, it is but a rank Courteſie when we are inforced to give thanks for our own. I am glad to underſtand of the Health, and continued Vigilance of our Governeſs, it will procure her more Scholars, and be a Means to confirm them to Her. I heard ſome dayes ſince of the Marriage of my Bedfellow Mrs. *Hannah*, I wiſh her all happineſs in her Choice, and that her Fortune may be anſwerable to the Height of her Vertue; but for your good wiſhes to me in the like Nature, (although I am very thankfull to you for them) yet I ſhould be nothing diſpleaſed if you would forbear them, for good Huſbands are Miracles, and Miracles being ceaſed, I would not afflict my ſelf with the vain Expectation of them. I can beſt content my ſelf with the preſent Condition in which I am, having thereby a greater liberty to expreſs my ſelf to be,

Your much obliged
and moſt affectionate Servant,
K. L.

Another Letter from one Schoolfellow to another.

Sweet Friend,

I Have taken a little time from the Exerciſe of my Needle, to imploy it on the Exerciſe of my Pen, to aſſure you that the Inclinations I have to eſteem of you, more than of all others, will not permit me to paſs by any opportunity without giving you ſome manifeſtations of the Truth thereof. I would you were alwayes as ready to honour me with your Commands, as I am to obey them. In the Indifferent Eſtate wherein I am, I can fear nothing more than to be blotted out of your Remembrance, for in what parts ſoever of the world my Fortunes ſhall throw me, I ſhall ſtill preſerve the Memory of your Affection, which is the only Cauſe that makes her deſire to live who is

The moſt faithfull of all
who truly love and honour you,

A. P.

The Anſwer to it.

Sweeteſt Friend,

I Gratulate your Art, and the Delicateneſs of it, that can ſo happily tranſlate your Hand, and Fancy, from one Flower to another, from the Flowers wrought by your Needle, to the Flowers wrote by your Pen, and that with ſo much Grace and livelineſs, that I know not in which of them the flouriſh is more excellent. You need not to make the leaſt doubt of the Integrity of my Love, for although I have not the Art of Rhetorick to repreſent it, yet my Deeds and Services ſhall be eloquent, and moſt elabourate alwayes to expreſs my ſelf to be *Your moſt affectionate and*

A Letter from one Kinſwoman to another, on her Sickneſs occaſioned by the Death of Her Husband.

Madam,

THE News of the Death of your Huſband, and of your Sickneſs that did attend it, hath occaſioned ſuch an alteration in my Health, that I may juſtly account my ſelf in the number of thoſe that are not well. If we were alwayes happy we ſhould be ſomething more than women; we ſee but part of Heaven whileſt we are here on Earth, and I believe if Vertue it ſelf had a Body it would be but ſickly, and ſad, as you are. It were a Sin in us to expect to live in this world in a Conſtant happineſs, if we could alwayes be in the height of it, we ſhould joyn Autumn to the Spring, and fruits with flowers, and at the ſame time we ſhould both hope for them, and enjoy them. I am afraid you are too obſtinate under this burden of your Viſitation, and are reſolved to honour your Griefs by your continuance in them, and by your ſtooping to them. I had well hoped the Experience you have of all things in the world had indued you, if not with more Courage, yet with more Inſtructions. Perſeverance, indeed, may work Miracles, but not alwayes, nor every where; if there be many Examples of the Power of it, there are ſome alſo of its weakneſs. Let me be ſo happy therefore to be as well your Counſeller as your Kinſwoman, and to perſwade you to ſhake off that Melancholy which is ſo prejudiciall to you, and whatſoever you think to the Contrary, to believe from me that it is an eaſie matter to ſubdue Grief, againſt which Patience never takes up Arms but it overcomes it. I know not whether

my Counſell will prove acceptable to you, but I am confident that it will be very profitable, and that ie proceeds from her who is

Madam,

Your moſt humbly devoted
and moſt affectionate Kinſwoman,
A. W.

The Anſwer to it.

Worthy Coſin,

AS ſoon as ever I received the firſt ability of Strength, I ſerved my ſelf of the opportunity to render you thanks for the Conſolation you gave me in my Sickneſs, and in the loſs of my dear Huſband, by the Intertainment of your Letters. I muſt deſire you not to deprive me of this Conrentment, for it is a great ſatisfaction to me, to find my ſelf honoured with the Repetitions of your Remembrance. Be as frequent as you pleaſe in giving me new Aſſurances of your Love. All the manifeſtations and aſſurances you can have of mine, cannot render it more perfect than it is, as being

Your much obliged
and moſt affectionate Kinſwoman,
E. R.

A Letter of Love from a young Gentleman to a Lady whom he much affecteth.

Madam.

I Find ſuch a large Subject of worth and all Perfections in you, that I am Conſtrained to tell you, that of all the Beauties in the world you

They are not words of Complement, for I have no other Obje[ct] but your Merits. If you make any doubt of this Truth, ſerve your ſelf of that abſolute Power you have gained over me, to oblige my Indeavours by what proofs you pleaſe. My Life and Honour are both at your Diſpoſure. I muſt beſeech you therefore to torment me with no cruelty of Denials, nor by your neglect to exerciſe any tyranny over me, for till I ſhall receive your Anſwer, he is even ſick with Expectation who is

Madam,

Your moſt humble
moſt affectionate and captivated Servant,
I. F.

The Anſwer to it.

Sir,

I Cannot but lament with my ſelf the Condition of our Sex, whoſe Modeſty is accounted Cruelty, and becauſe we will not be Slaves to the Deſires of others we muſt be called Tyrants; nevertheleſs if it lay in my power I ſhould be ready to infranchize all Captives. You acquaint me in your Letter, that your Expectation makes you ſick; truly, Sr, Loves Diſeaſes have ſo ſtrange a way of cure that I never ſpend my Charity on ſuch Perſons, neither is it in my power to give you any Anſwer to what I do believe you would propound, for my Will doth ſo abſolutely depend on my Parents Inclinations, that I cannot violate the Reſpects which I do owe unto them, you are therefore to learn of them what you deſire of me, howſoever I ſhall thank you for the teſtimony of your Affections, which ſhall render me as far as liberty permits,

Your Servant,
S. B.

The Letter of one Lady to another, condemning in her own Judgement the common practiſe of embelling the Complexion of the Face with the helps of Art, and giving many Reaſons for it.

Madam,

I Muſt confeſs I do much honour you, and you being as abſolute in the Indowments of your Mind, as in the perfections of your Body, I muſt confeſs I have much Reaſon for it. I often have had the Experience of your Love, I muſt deſire you now to excuſe my Rudeneſs, which would preſs upon your Goodneſs ſo far, as to give me an Experience of your Wit; I know there is none more able to perform it than your ſelf, which as it ſhould give Courage to you to undertake it, ſo it doth increaſe my Importunity to deſire it. It is concerning a Borrowed Beauty from Art, and whether it may be lawfully uſed in points of Conſcience in Religion, I muſt confeſs my own Judgment is much unſetled in it; nevertheleſs, I have been informed by many Reverend and Godly Perſons, that without all Controverſie it is a great Sin, and Inconſiſtent with the profeſſion of a Chriſtian, and a good Conſcience. I have underſtood that your Ladiſhip hath been heard to ſpeak much in the Vindication of theſe Artificial Helps, which makes me more earneſt to deſire your Anſwer, that ſo I might ſatisfie my ſelf whether they be lawfull in any kind, at any time, or by any Perſon that pretends to Piety. I do find that Waſhing and Painting is condemned in the Scriptures, as the practiſe of looſe, and licentious Women, who with the deforming of their Souls, and polluting of their Conſciences, do uſe the Art for the heightning of their Complexions.

I do

I do read in the New Teſtament, that we cannot make one Hair of our Head white or black; and if we have neither the liberty, nor are to aſſume the Power to alter the Complexion of our Hairs, much leſs the Complexion of our Cheeks, and Faces. It argues beſides an unſanctified Mind, when we go about to amend what GOD hath made, and are not ſatisfied with his pleaſure. It is the true ſign of a wilfull, and Contumacious Spirit, to remove, or to hide, that which GOD ſeems fit to allot unto us.

I do find in the New Teſtament, that St *Paul* and St *Peter* did perſcribe to Women to be cloathed with Modeſty, ſhamefacedneſs, and Sobriety, and not with gorgeous Apparrel, or with braided Hair, or Gold, or Pearls; and if theſe things were forbidden, how much more is Waſhing or Painting the Face, which is ſuitable (ſome think) to none but to bold, and light Spirits, to ſuch who are not yet redeemed from the vanity of their Converſation. So that this Artificiall Beauty may appear to be divinely forbidden, as an Enemy to TRUTH, which needeth none but its own Native Complexion, and is ſo far from being beholding to Art for any Addition to enliven her Colour, or to put a bluſh upon it, that ſhe converteth even Deformities and Decays, into Advantages, and Perfections.

Moreover it may be argued, that this adding of Colour, and Complexion, doth proceed from Pride; and though it reflecteth not on Wantonneſs, yet it doth on Arrogance, to borrow, and challenge that Beauty to be ours, which indeed is not, but only by an adventitious ſtealth. And this ſelf-Conceit is an Enemy to Humility, and all Grace, and would by degrees overtop all Vertue.

But grant it were not ſcandalous, nor ſinfull; nay grant it were not abſolutely unlawfull, yet the offence it giveth to pious Men is a ſufficient Argu-

ment that it ought not to be practiſed. Is it not much ſafer to want a little Complexion in the Cheek, than to grieve the Heart of any tender Chriſtian. Although many things may be permitted in themſelves, yet they become evil and are to be forborn when others are offended at them. And this (as I am often told) ſhould be Argument enough to deter all modeſt and good Women from laying any new Complexion on their Faces.

Neither is this All, for the very Name of a painted Face doth deſtroy the Reputation of her that uſeth it, and doth expoſe Her to all manner of Reproaches. It ought therefore altogether to be eſchewed, not only as an offence, and as a thing of evil Report to others, but to our own private uſe. We are taught to follow things of a good Report, that we may not only be good, but that in all things we may preſerve the Reputation of a good Name; and moſt ſure it is, that the Art and practiſe of imbelliſhing the Face with any borrowed Complexion, doth labour with a bad Report, and is not ſo much an advantage to the Beauties of Ladies, as it is a diſadvantage to their Reputation. If the light of Scripture were not ſo clear and full againſt all Artificiall Beauty, and painting of the Face, yet the light of Nature doth ſeem to diſcover an uncomlineſs in it. There is no Perſon but may conclude, that if GOD threatens to puniſh ſtrange Apparrel, he will not ſpare to puniſh ſtrange Faces, which pretend to handſomeneſs, and do make that to appear which indeed is not. Madam, I have thus adventured to torment you with the length of my Letters, not out of any diſaffection which I bear unto your Ladiſhip, but out of a grounded Confidence, that if any in the world can in theſe particulars give a full ſatisfaction to them, it is your Ladiſhip only. In a labouring expectation I attend your Anſwer, by

which you ſhall moſt infinitely oblige her who is

Madam,

Your moſt humble
and moſt affectionate Servant,
R. S.

The Anſwer to that Letter in Defence of Artificiall Beauty.

Madam,

YOu have been pleaſed to impoſe a great taſk upon me, which I am reſolved to diſcharge, not ſo much to ſhow any Wit or Knowledge in my ſelf, as your power over me, by my obedience to your Commands, which I ſhall find the more difficult, becauſe I am to diſcourſe of an Art to which I am a Stranger, yet in which your Ladiſhip may give more credit to me, becauſe what I ſhall alleadge for the defence thereof, I ſhall be obliged to it by the Rules of Reaſon, and not by the liberty of practiſe.

I ſhall not deny but that ſundry Reverend and Learned Perſons, are of a Judgement oppoſite to my own, which have prevailed much on the eaſie Credulity of many young Ladies, and did at firſt upon my own, untill I began to examine the grounds of their opinions, and to value more the weight of their Reaſons, than the gravity and the numbers of their Perſons. And indeed it ſeems very ſtrange to me, that if this Artificiall Beauty to enliven a pale Complexion, which is the life of the Face, be ſo great a Sin, that theſe Divines cannot produce any Reaſons of force out of the Scripture expreſly to forbid it. The opinions of Men are not of any power to charge the Soul with Sin, in things of outward Uſe and Cuſtome; neither in this Particular are the Divines them-

ſelves all of one mind, for I know many excellent Perſons who wiſely forbear to condemn the uſe of thoſe things as Sin, that are innocently helpfull to the beauties of modeſt Women; for indeed they are ſo far from Sin, or not from Sin, as the Minds of thoſe that uſe them are diſpoſed either to a modeſt Decency, or to Pride, and Vanity; for certainly where there is no Vice countenanced, no good Duty neglected, but only a civill Decency practiſed, there can be no oppoſition to Grace, nor any thing that reflecteth on Tranſgreſſion.

Now where it is objected, that *Jezabel* was devoured by Dogs becauſe ſhe painted her Eyes, if your Ladiſhip be pleaſed to look again upon the Hiſtory, you ſhall find that the painting of her Face, or Eyes, was thirteen or fourteen years after that the Prophet *Eliſha* did preſage it, and it was no more the Cauſe of her dreadfull Death, than was the dreſſing of her Head, or her looking out of the Window, which was at one and the ſame time, and one of them as innocent as the other. If all that *Jezabel* did is to be avoided as a Sin, we may not call a ſolemn Aſſembly, nor keep a Faſt, becauſe that *Jezabel* did ſo, as appeareth by the ſame Hiſtory; we may not imbrace or kiſs a Friend, becauſe *Joab* did ſo when he killed *Abner*, and *Judas* when he betrayed his Maſter. And as for *Herodias* dancing, which was the Cauſe of *John* Baptiſts Death, we may find in the Goſpel that ſhe danced alone, which is allowed by our auſtereſt Divines, and by the preciſeſt Matrons in the education of their Children; ſhe danced not with *Herod*, but before *Herod*; it was not the decent motion of her feet, but the diſorderly affections of her heart, and the perverſneſs of her Spirit to the Baptiſts Doctrine that was the occaſion of his murther. And as for thoſe places in the Prophets, from

whence ſcrupulous and cenſorious Perſons do infer, that the painting of the Face is a Sin, we may truly anſwer that it is not therefore unlawfull, becauſe we find it there ſometimes condemned as unſeaſonable, or becauſe vain and looſe Women do practiſe it, therefore the modeſt muſt altogether diſclaim it. Whereſoever in the Scripture we find any mention of painting the Face, we may obſerve it never goes alone, but that ſome other tokens of Pride or Vanity are annexed to it. And ſhall Perfumes and comely ornaments, ſhall ſtately Beds with Tables before them, be ſtill the Deſire, and Poſſeſſions of the moſt modeſt Matrons, and ſhall a little quickning Complexion in the Face be ſingled out, and excluded? Believe me Madam, there is not in the whole Scripture any morall Command to be found that expreſly doth forbid it as a Sin. We may obſerve that Queen *Eſther* made uſe of ſweet perfumes, of gorgeous habiliments and beautifull colours, and whatſoever was then in faſhion, the more to attract the Eyes and affections of the King unto her, and this was in her ſo far from a Sin, that it were almoſt a Sin in her not to have done it. We find that *Rebeckah* almoſt in the beginning of the world received ornaments for her Hands, her Neck and Ears, and certainly ſhe thought it no Diſparagement to her modeſty, or her piety. Neither is it any new invention for Ladies to uſe artificiall Helps for the advancement of their Beauties, it is as generall as ancient, and there is no Nation but doth practiſe it without any Reproach of Pride or Vanity; nor can there be any Adultery in the uſe of it, when it is only improved to civil Advantages, and there is no adulterous Intention in the Heart. And although in this Nation a commendable Diſcretion is uſed in powdering, curling, and gumming the Hair, and in quickning the Complexion, yet beyond the Seas it is every

where frequently done, and as freely owned. It is strange methinks that Supplies should be allowed of for bodily defects and deformities; the Shoomaker is imployed and commended for making the Body higher, and the Tailor for making of it straiter, and must we account it a sin or scandall to advance the Beauty of the Face? The Face is the Seat of Beauty, and every part of the Body is to contribute to the Honour and the comelineſs of it. Much more might be ſpoken on this Subject, and many Authorities produced to prove the Truths that are alleadged, but I am afraid I have already been too tedious, and puniſhed your Expectation of my Letter with the length of it, which for all the Innocence of the Subject, would be a Sin in Her who is

Madam,

Your moſt humble
and moſt devoted Servant.

A Letter of Complement from one Gentlewoman to another.

Madam,

I Am not ſo unfortunate as I thought I was, ſince I find that I do ſtill hold a place in your Memory; yet the grief which I have, not to deſerve this Honour, hath put me in ſuch a doubt, that I know not whether I ſhall rejoyce, or complain; your reſpect and love unto me are the fruits of your good Nature, and of your Nobleneſs, and the Acceſs of the new Dignities lately conferred upon you, are the Fruits of your Merits. Fortune was inforced to do you this Honour, or to proclaim Her ſelf an open Enemy to your Vertues. I muſt beſeech you to excuſe the boldneſs which I uſed

in

in my last Letter; the Friendship, and Service which I did bear unto you, did inforce me to demand the Reason of your silence, although I was almost confident you could alleadge a sufficient Excuse to authorize it; but how lawfull soever it were, I was resolved never to leave off Complaining, untill you had vouchsafed some kind Answer, and the Assurance of the Continuance of your Affection to Her who is

Madam,

The most humble and
the most faithfull of all that honour you,

E. D.

The Answer to it.

Madam,

I Find so large a Subject of eminent worth, that instead of giving you thanks, I perceive you have given me Cause to Complain, for having by the excess of your favours inforced me to an unwilling Ingratitude, I am so far from requiting these obligations of your Affection, that I am not able to express them, so that she must study new performances, and a Rhetorick of more than words to disoblige her self who is

Madam,

Yours most eternally devoted,

S. R.

A Grandmother to her Grandchild.

Dear Grandchild,

THose tender affections I have for you, do as my constitution, grow weaker and more feeble,

ſeeble, wax ſtronger and ſtronger in my deſires and Endeavours after your Wellfare. While I had you in my ſight and Company, my care was the leſs in that I concerned you with my own ſelf, and as an individual and unſeparable Companion in the affairs of life; in a vertuous uſe whereof and for your Example and practiſe, I hope I may and can with comfort declare I have demeaned my ſelf towards the World. It is now your Honour, and ſhould be your greateſt diligence in this your abſence, to improve the good you have learned here, letting the world thereby to ſee, that as you have had liberall Education and are deſcended of a vertuous Family, ſo your perſonall worth can return as much Credit thereunto as you have received from it, when it ſhall be perceived by your good and generous deportment among ſtrangers, that your naturall inclinations and endowments have ſubſerved as incitements to more compleat and admired perfections in the induſtrious fruit of your converſe and obſervation of manners. Thus with my heartieſt and moſt Earneſt prayers, &c. I reſt.

Your moſt loving
and affectionate, &c.

The Anſwer to it.

Moſt Honoured Grandmother,

I Have infinite obligations to render you for your continuall Love and kindneſs towards me, which I muſt not preſume to ſum up in the common Epiſtolary Preface, my moſt humble Duty preſented. Your care, reſpect and favour hath been every way ſo ſingular and Extraordinary, that I cannot without ſhame think of being beholden to ſuch common forms to expreſs my acknow-

acknowledgements which labour with a more Rhetoricall Gratitude. Your letter I have placed in my boſome, as the neareſt place of conference with my thoughts which I hope rejoycing your preſence will range themſelves in that order which they were wont to keep while under your Government, and I often pleaſe them with a diverſion that I am giving you their Account. And I can with delight affirm, that there is not a reflection on my whole life which repreſents its ſelf with half the felicity and advantage as the remembrance of your grave and matronall Inſtructions and Advice. The only envy that leſſens the Content of it to me is, that I am capable only of perceiving how impoſſible it is for me to reach your great Example, but I owe ſo much to your mediate production of me, that I can take pleaſure in a fruitleſs toil of aſpiring to it, which gives me the Confidence to aſſure you, that my endeavour ſhall teſtifie my Zeal to, if it cannot merit the attainment of thoſe qualities, which may intitle me to your Vertues, and to the Honour of that Intereſt I have in you and my Family, and ever to ſubſcribe my ſelf

Your moſt dutifull, &c.

To a Cozen adviſing about Faſhions.

Dear Cozen,

I Thank you for your Papers and trouble of that ſpruce Inventory you ſent me, and I deſired more out of curioſity than intention of conformity, for indeed the Vanity was enough to ſatiate an ordinary appetite, and beſides mine is a vicious one in reſpect to ſuch kickſhawes, I fault in moſt of theſe modes, not their levity but their brevity alſo, eſpecially ſuch as are far fetcht for a fort-

fortnights wearing and leaves not a good Huſwife a relique worth the keeping. Methinks they are too near an Emblem of that vice men upbraid our ſex with, and ſuit that dreſs wherein the Philoſophers have accounted her appearance by a moſt gaudy and antick diverſity; whereas they have repreſented Vertue in a modeſt and plain attire, I have learnt in a greater matter, *that the Faſhion of the world paſſeth away*, and therefore I cannot think it but a piece of great imprudence to ſpend ſo much induſtry upon a more frail and periſhing object: Yet am I not againſt ſuch naturall or native decencies, which may difference perſons, and bring not an unprofitable Expence upon their finery, no more than I diſcommend a ſumptuous feaſt, when I cenſure a ridiculous one, for I know not what ſecret power of blandiſhment there is in an handſome ornament even to court Beauty it ſelf, and therefore it muſt be more advantagious to thoſe whoſe ſmall imperfections it conceals: but of all incongruities, Deformity and the Faſhion I take to be the ug leſt, you know how indifferently I am concerned in either of theſe three caſes, and therefore will eaſily pardon this Humour to

Your moſt humble Servant.

To a Dear Friend Gratulating her Marriage.

I Have received the joyful news of your wedding, the more pleaſing to me for that it is accompanied with a commendation and Praiſe of your Choice, ſuch as your perfections might promiſe and my wiſhes deſign for you. But the joy I give you is the leaſt part mine own, when I conſider I have loſt a friend and how unſociable and uncorreſpondent Virginity and wedlock uſe to be, and

with

with what an awfull and imperious gravity the dignity of a Wife uſurps upon the condition of an alone Maiden. I am apt to hope better of your Vertue and our fair acquaintance, and that you will vouchſafe me as much continuance of it as your greater and happier obligation to your Huſband (to whom I beſeech you commend my moſt humble ſervice) will at any time permit you. At preſent be pleaſed to admit of my virgin prayers for your conjugal felicity.

I am ➧

Your moſt humble devoted Servant.

The End of the Letters, and of this Second Part of Youths Behaviour.

An

An Alphabeticall Table of the most remarkeable things that are contained in this Book.

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The greatnesse of this sin is declared, by the greatnesse of its punishment, for we read, *Prov.* 30. 17. the Ravens of the Valley shall pick out the eyes of the disobedient Children, and the young Eagles shall eat them.

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There have been some persons of a prodigious Memory, as *Julius Cæsar*, who could call every Souldier in his Army by his own Name: And *Seneca*, who at the first speaking of them could repeat two hundred difficult words which he never before had heard of. A reverend Divine makes mention of one Mrs. *Mary Whitnell*, in the County of *Kent*, who most exactly had by heart all t

Epiſtle to the *Romans*, and many of the Chapters in the four Evangeliſts; but theſe are rather Miracles, than Examples. Thoſe who have but weak Memories, may find means to help themſelves: Sr *F. B.* in his Book of *Naturall Hiſtory*, hath left it recorded, that the Brains of Deer, of Conies, and of Hens, being waſhed in Wine, do much ſtrengthen the Memory.

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It is observable that the Physicians do some of them allow five, others seven hours for Sleep; but young Women who are of a flegmatick Constitution, and have Bodies more subject unto Crudities, may sleep longer. The best posture when we compose our selves to sleep, is first to lye down on the right side, and afterwards to turn on the left; but to lye on the back is naught, and young Gentlewomen are to take care to avoid it, for it is alwayes dangerous, often hurtfull, and sometimes sinfull.

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FINIS.

A Catalogue of some choice Books Printed for William Lee, *and are to be sold at his Shop, at the* Turks *Head in* Fleetstreet.

A Systeme, or Body of Divinity, in ten Books, wherein the Fundamentall Grounds of Religion are opened, Heresies and Errors confuted, the Orthodox Truth maintained: a work seasonable for these times, wherein so many Articles of our Faith are questioned, and many gross Errors of late published, to the scandall of all good Christians; the Second Impression, with about a hundred Sheets inserted throughout the body of the Book, besides the Additions at the latter end with the Authors Epistle, never to adde any more hereafter. 1662. Price 18s.

Annotations upon all the New Testament, both in *Fol.*

The Saints Encouragement in evil Times, 12o. All three by *Edward Leigh* Esq; and Master of Arts in *Magdalen* Hall in *Oxford.*

Certamen Religiosum, or a Conference between the late King of *England*, and the late Lord Marquess of *Worcester*, concerning Religion, 4o. 1652

Heresiography, or a description of all the Heresies and Sectaries of these latter Times, with many Brass Pictures of the Sectaries, the sixth Edition, by *E. Pagit*, much enlarged, 8vo. large. 1663.

History.

Plutarchs Lives in English, with a new Addition of twenty Lives, written by a famous French Author, never before published in English, with the severall dates of the years of the World, and the years before and after Christ when they lived, in large *Fol.* 1657.

Gods Revenge against Murther, in thirty Tragicall Histories, by *John Reynolds*, the fourth Edition, whereunto is added the lively Portraitures of the severall Persons, and Resemblances of other Passages mentioned therein, engraven in Copper Plates. 1663.

Silva Silvarum, or a Naturall History, in ten Centuries, whereunto is added the History of Life and Death, or the Pro-